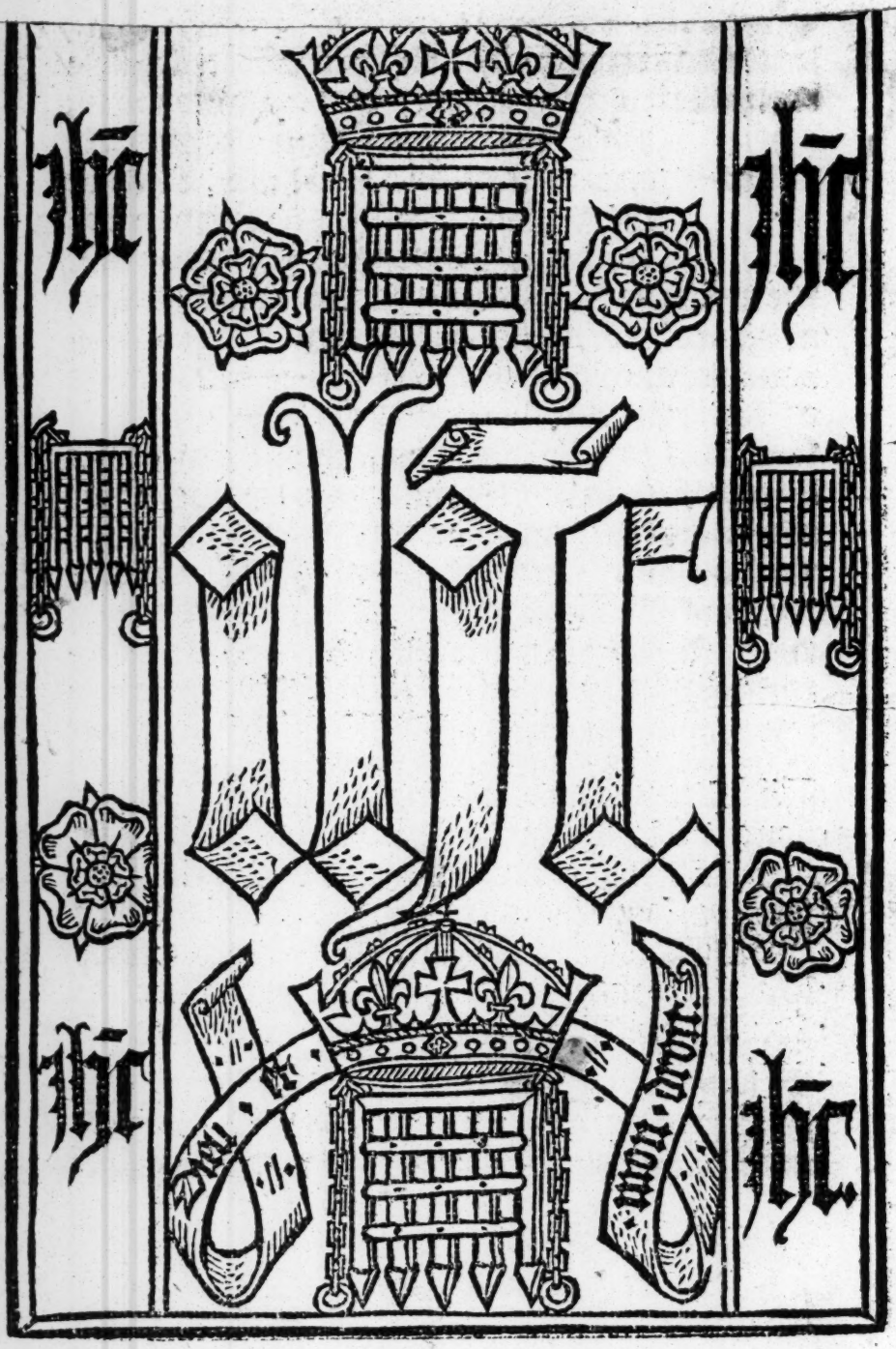
A ful deuout and goostely treatyse of the Imita
cyon and folowynge the blessed Lyfe of our moste
mercyful Sauyour cryste: copyled in Latenby the
right worshypful Doctor Mayster Johñ Gerlons
and translate into Englysshe The yere of our lorde
M.ccc.xl. By mayster wyllyam Atkynson Doctor
of diuinite: at the specyalle requeste and commaũde
ment of the full excellent Pyncesse Margarete mo-
ther to our Souerayne lorde kynge Henry the. viii.
and Countesse of Rychemount and Derby. fo.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¶ Here begynneth the boke of Jhon Gersō chaūce=
ler of paris ꝯteynīge the holy doctrine of crist howe
we sholde folowe hym ⁊ ꝯtēpne al wordly vanites.

Who so folowith me saith cryste our sauy
w oure walketh nat in derkenes. These be
the wordes of Jesu cryst wherbi we be
exorted to folowe hys lore ⁊ doctryne if
we wyl truly be lightned ⁊ auoided frō all blīdnes
of ignoraūce of mynde. Let oure ful affeccyō be to
haue our studye ⁊ meditaciō ī the doctrine and lyfe
of Jesu criste whyche excelleth the doctryne of alle
seyntes. And who so may haue the iye of theyr sou
le sequestrate in wordly thynges in this scrypture
of our lorde may finde swetemāna spirituel fode of
the soule But there be many oftymes herynge the
worde of god that hath lytil swetnes or deuocyon
therin for theyr inwarde affeccions and desires be
rather of bodely thynges than of gostly. Therfore
if we wyll haue true ⁊ perfyte vnderstandynge of
the wordes of god we must dyligently studye to cō
forme oure lyfe to his preceptis. What auaylethea
man to haue sutyll reasons or argumentys of the
trinite? curious ⁊ sotell reasons garnysshed wyth
elygance. makythe not a man holy but obedyens
and vertuous lyfe maketh a man dere to god It is
more expedyent to fele the inli cōpunccyon of herte
than to knowe the diffiniciō therof. If a man haue
the knowlege of all scrypture also the seinges of al
phylosophers without grace ⁊ charyteit auayleth
not For all thynge that is in thys worlde is vanite

excepte the loue of god: & his seruise or to this ende ordred. The moste excellent wysedome in any creature is by contempte of this mutable & transytorye worlde to promote themsylfe to the worlde pdurable. it is vanyte to labour inordinately for corruptible ryches: transitorious honours: false & flesshly delytes: or to desyre any inordinate pleasure temperalle that shal bringe a man to ppetual peyne Howe beyne thynge is it to desyre longe lyfe: & lytel to fors of a gode lyfe to gyue hede to thiges p̄sent & to ꝗtēpne thynges that be to come. Also to fyxe oure loue on that whych shortly vanysheth away: & to do no diligence to come thyder/ where be innumerable & petual ioyes. Haue mynde howe in this worlde nother our iye is sufficieutly satisfyed wyth seinge ne our erys wyth herynge & therfore studye we to withdrawe our hert fro the loue of thynges visyble & fadige & to applye it to the desires of goodes iuisible & ppetual: for they that folowe sensual pleasure without restreyninge of reason they spot theyre conscience and lese the grace of god.

¶ The seconde Chaptre of the humble knowlege of a mannes sylfe.

Euery man naturally dysireth to haue knowlege. But what auayleth science without the drede of god. A pore homely laborynge man dredinge god is more acceptable in his feythe/ than a curious Philosopher that laboreth more to knowe the mouige of heuē than to order the mociōs of his body & soule to the plesure of god. He that surely kno

weth & ꝯsiderith hīsylfe & vnderstondeth his owne wysdom hath lytel delyte in the vayne laude of the worlde. If man had knowlege of al thinges in the worlde without charite what shulde it auayle hyz in the syght of god that iugeth man after his dedis Refrayne thyn appetyte of īordinate desyre of curyous knowlege of those thinges that rather shal dysease thy soule & withdrawe it from the vnyte & charite of god than excyte it therto. As wese manye of this maner/of lerned men desyre to be reputed and holden wysei multiplyinge wordes whych yf they delyte the heringe/they refresshe & fede nat the soule but lytel But a gode lyfe & pure ꝯscience refressheth the mynde & enduceth man to haue ferme ꝯfidence in god. The more knowlege that man hath: & worky the nat ꝯformable: the more shalbe his peyne at the day of dome: & therfore exalt nat thy sylf of any craft or cunnynge. but rather fere that thou displease nat god ī abusiōtherof. Remēbre yf thou knowe many thynges & excedest other in conning yet consider that there be many mo thinges that thou art ignoraunt of/& many that be more wytty & excellēt & cūninge than thou: If thou wylt ꝓfitablye knowe & lerne: desire to be vnknowē: & of smal reputacion: This is the moste expedyent and profitable lesson: the very knowlege & ꝯtempte of thyn own sylfe. It is a great wysdome & ꝑfeccyō to haue of thy sylfe lytel confidence: and estymate wel of other. If thou seyst any persons openly synne or commyt any great cryme: yet thou shuldest nat iuge thy sylfe

better than them: for thou knowest nat howe long thou shalt persever in godenes or fro the same cryme. We be alle frayle and thou shulde iuge no man more frayle than thy sylfe.

¶ The. iij. Chapter of the doctryne of trouthe.

That person is happy/whome trouth diligētly instourmeth. nat by fygures or voyces faylynge: but by inwarde inspiration. Our opynion & vnderstondinge many tymes deceyueth vs. What anayleth it vs for to labour bisely for the knowlege of those thynges/ whyche shall nouther helpe vs yf we knowe them: ne disauaūtage vs yf we ther in be ignorant at the day of iugement. It is great folye to despyse thynges profitable and necessary/ & to labour for those thynges that be curius & damnable. Blessed be that person whome god techethe for in hym be al gode thynges that man may wysh or desyre. A gode lorde: in thy gracyous presencelet other doctours and al other creatures kepe scylence & thou onely speke to my soule: for the more mā be ioyned to hym in inwarde mekenes. the more he receyueth of spirituel lyght of grace. Wherby he knoweth many secrete mysteries hyd from other pepil The pure symple & stable mynde is nat ouercome or febled. for it referreth euery labour to the honour of god & inforseth it sylfe to cesse fro al other thynges that be nat in the syght of god acceptable who resysteth and letteh a man more than his owne sensual affeccyon. We rede of many Emperours & con

querours/that conquered kyngdoms and empires and yet neuer ouercam ne subdued them sylfe/for that is one of the moste vyctorious conquest/where man perfytely ouercometh hym sylfe. This sholde be our dayly batayle to stryue wyth oure sylfe/and the more vyctoryes the soule hathe of the body the more stronge it is: and more apte to encrease and to growe in grace. Euery perfeccyon in this lyfe hath some perfeccyō annexid to it. And there is no knowlege in this worlde: but it is myxt with some derkenesse of ignoraunce. The humble knowlege of thy sylfe is moresure way to heuē/than the curi⁹ inq̄sitiō of ꝓfoūde knowlege of thīges vnprofitable: the science of euery thynge wel ordred is gode/but a clere ꝯsciēce ⁊ a gode lyfe is moche better. And ther be dyuers that studye rather for excellēce of cunnynge than gode lyuinge: therfore they sal in erroure and brynge forthe lytel frute or none O wolde god they wolde indeuer them sylfe as dyligentlye to auoyde vyces ⁊ plante vertue ī theyre sowles/as they be to meue curious q̄styons ⁊ multiplye supfluous lāgage: than there shulde nat be so moche occasyon of syn shewed to the peple ne so moch dyssolute lyuīge ī relygyō. At the day of iugemēt it shal nat be layde to our charge what we haue red or lerned or howe pleasauntly we haue lyued: but what we haue done ⁊ howe religiously we haue liued/wherebe now al the royal Poetys with theyr craftely ꝯueyed poemys/⁊ elegant oratours wyth theyr oracōns garnysshed wyth elegācy: the phylosophers with their

pregnant resons & sentencys Dyuers of these ma-
nerre of clerkes we haue knowē in our dayes now
theyr curyosite is passed & other men ocupye theyr
prebendes & promocyōs that they possessed If thei
were here nowe ageyne I suppose thei wold neuer
laboure so bysyly for curyosite in knowlege ne tem
porall pmocyōs Now thei had leuer thā al this wor-
lde that theyr entēte had ben accordynge to the ho-
ly doctryne of scrypture thā the study had ben hap
py O howe many i manere of euery state perissh ith
in this worlde bi vayne glory that more desiren to
plese prynces & prelatys and other patrons for a tē
porall pmocyon than truly & inwardly to lue god
for the promocyōs eternall. These desyre rather bi
pompe & pryde to be greate in the worlde: than by
mekenes & charyte to be i fauoure with god & ther
fore they vanysshe in theyr thoughtys & desirisas
the smoke that euer the more it ascēdeth the more it
fadeth & fayleth That plone may be named gret i
grace that is incended with charyte & pfytly obedi
ente by humylyte cōteynynge the inordynate desire
of pemynens or of dignyte. And he is prudent that
reputeth all worldly pleasures & godys as vyle dūg
e in comperison of the celestyall godes whych we
shall haue in the perfyte possessyon of the loue of ie-
su cryst And that plone is verely wel taughte that
euer inforseth hym selfe to forsake hys owne wyll
and folowe the wyl of god.

¶ The. iiii. chapyter is of credence in bileynge

It is not expedyent ne wysdō to byleue euery
worde or inly mocyon of our mynde but we
must cōsyder that it be accordīge to the scripture of
god and in no wyse contrart therto But I lament
for sorowe the lyghte & frayle dyspolicyon of the ip
fyte peple that be swyfte to byleue & specyally those
thynges that be the hurte of theyr owne sowles &
the detriment of theyr neyghboure But the wyse &
perfyte men knowynge the fraylte of mā more p
ne to euyl than to gode be not so lyght to byleue e-
uery worde that thei here It is grete wysdō & also
dyscresyon to be sober in iugement & other delig &
nat to haue ouermoche cōfydence in oure pp dedis
ne to reherse other thynges lyghtly beleued & herd
and euer to gyue hede to take counsel of a wyse & a
wele conscyence man & euer gladder to be instructe
of a nother than to folowe thy p̄oper intencyon or
mynde A goodlyfe maketh the to be reputed wy
se in the syght of god and to haue in many thinges
experience Euer the more meke and obedyent a mā
be to god the more wyse & quyete shal he be.

The .v. chapter is of the redinge of holy scripture

The principal thige that we shal ēquyre in scrip
ture is charyte & notelygance in speche / & we
shulde endeuour our selfe to rede the scrypture wy
th as gret feruoure of sprete as it was receyued fyr
ste And wisdō wolde we shulde folowe those au-
tours & bokis where we may haue most swete & p
fitable fedynge for oure sowle The fame of sotell

phylosophers the knowlege of poetis & retorike as a smoke or fume vanyssheth away but the truthe of god abydeth without ende And as our lord speketh to vs without acceptaciō of ꝑsone most expediently to vs so we shal without ani accepciō of faithfull ꝑson or warke study & rede those werkes that most we thike shuld plese god & to vs most ꝓfitable If thou wolde drawe the sprytual wat of wysdō out of the welle of scrypture iclyne thy vessel of thy soule by mekenes & confydence wythout desyre of curyosyte or name of excellence Inquyre diligētly & quietly receyue the holy sētencys of saīteslet not the ꝓuerbes & holy wyse similitudes of blissed fad̄s displese the for thei wer not spokē without cause.

¶ The .vi. chapter of affeccyons inordynate.

WHan som euer a man hath inordynate desyre to any thynge than he is made iniq̄ete in hym selfe the proude man & the couytouse be neuer quiete in theyr myndes. But a meke & a pore man in spyryte be conseruaunt in gret quyetnes of mynde That ꝑsō that is not mortyfyed perfytly is sone ouercome in lytel & vyle temptacyons & sone inclyned to sensyble plesurs And if he shall withdrawe his mynde fro erthly thīges it is with gret difficulte And therfore they haue gret heuynes in herte & sone be myscōtēte if they be resysted And if theie folowe their sēsual appetyte anone thei be greued with rumours of cōscyēce ī as moch as they haue folowed the sēsual passyōs that rather dispose to iq̄etnes of mide thā reste In resistig of sēsual passyōs

or plesoures we shal come to perfyte reste & i folow
yngethem to gret inquyetnes There maye not be
conteyned rest in the herte of man that gyueth hiz
selfe to execute hys carnall desyres or moche is con
uersaunte wyth outwarde thynges but in the sou
le that hath most delite to god & i inly godys of thy
soule maye be founde true reste.

The vii chapter of vanyte & elacyon to be auoided.

t Hat psone may be called vayne that puttyhe
hys hope in ony man or creature Take it not
for no repreue to do seruyce to other or too be repu-
tyd pore for the loue of Jesu cryste Haue lytylle cō-
fydence in thy selfe but that thy hole hope & truste
be in god Do that is in the to please hys grace and
god wyth hys gracyous assystēce shal be with the
in thy wylle and dyrecte thy warkys: Haue neuer
confydence in thyne owne cunninge ne in any wor
dly sotelte of anylyuinge creature but i the mercy-
ful grace of god that neuer suffereth creature fynal
ly to be wythout cōforte that had there full cōfidē
ce in hym and those that haue ful affyaūce or hope
in their selfe he maketh or suffreth to fal & so subdu
eth thē Auaunce not thi selfe i the abūdāce of riches
ne of greate power of thy temporall frendys butte
alonly in god in whome is alle abundaunce of ry-
ches and pusaunce of myghte And he aboue alle
thinge desireth to giue his owne selfe to those that
dyspose them selfe to receyue hym by grace Exalte
not thi selfe of ani bodely vertue for al such sone be
corrupte and vanysshe awaye by a lytel infyrmyte

Inhaunce nat thy sylfe of any natural habilite lyst god of nature be myscont .at wyth the Repute nat thy sylfe better than other: lyst that thou be founde worse in the syght of god: that beholdeth the inlye disposicyon of euery soule. and diuerse tymes discõmendeth those thynges that men in this worlde cõmendeth. And therfore yf thy werkes please men fere lyst they displease god. And yf there be any godenes or vertue in the: byleue that there is more in other. And euer desyre of god that the vertue of mekenes may abyde in the. It shall neuer hurt the yf thou iuge thy sylfe the leste & moste vyle of al other & in preferringe of thy sylfe afore other thou mayst lyghtly offende. There is true and sure pease in a meke soule. And in a proude hert continuell enuye and indignacyon.

¶ The. viii. Chaptre of moche famyliarite to be auoyded.

Shewe nat thy secrete counselle to euery man but to hym that is wyse secrete and dredeth god. Inhaunt nat moche the company of yonge ꝑsons and straũgers. Use no adulacyon for to come to any temperall promocyon nor for that cõsideracyon exercyse nat moche the company of myghty & great men that be ꝯtinually besy in wordly thĩges Be desirous to be acompanied with meke & charytable men: & wyth those that be of gode maners: & vertuꝰ: & trete with them of those thĩges that may edify & strẽgth thy soule & be nat familier with any ꝑson wherby thou mayste lyghtly be tempted or in

famed. It is necessary to haue charyte with euery
pſone: but nat familiarite but with thoſe that may
helpe to promote the to the famyliaryte of god & of
his aūgels. Sometyme we ſe that ſome men beinge
of great fame: and yet theyr bodely preſence is nat
moche profitable: & there be ſome that with theyr bo
dely preſēce wene to profit other. Whan they by their
indiſcreciō & euell maners rather diſcōforte & hurte
thoſe that they wene to helpe & conforte.

¶ The. ix. Chaptre of meke ſubiection & obedience.

It is full great merite to ſtonde in obedience/
& forſake thy pper wylle & pfytly to obey to
the wyll of another. It is moche more ſure to ſton/
de in the way of obedyence: than in plac̄y. But the/
re be many that be rather i ſubiectyon of neceſſyte
than of charyte: & they haue therin peyne & lyghtly
gruges & haue nat lyberte of mynde: without they
for the loue of god ſubmyt therſylfe. Renne hyd or
thyder or where thou wylt: but it ſhalbe harde for
the to fynde perfyte reſt but vnder meke ſubiection
of a diſcrete Prelate. The ymagination and imyta
cyons of diuerſitees of habytacyons and places ha/
th diſceyued many a areligyus perſō Euery bodye
in maner is glad to do that/that theyre mynde ſhe/
weth them. It ſholde be more to theyre pfyte to for
ſake theyre appetyte than yf they ꝓdiſcende therto:
But yf we wolle that god ſhal abyde wyth vs we
muſt forſake our pper wyl for the exaūple & pleſure
of god & the profitable peas of our neyghbour. Sy

Inhaunce nat thy ſylfe of any natural habūite lyſt
god of nature be myscontent wyth the Repute nat
thy ſylfe better than other: lyſt that thou be founde
worſe in the ſyght of god: that beholdeth the inlye
diſpoſicyon of euery ſoule: and diuerſe tymes diſcō
mendeth thoſe thynges that men in this worlde cō
mendeth. And therfore yf thy werkes pleaſe men ſe
re lyſt they diſpleaſe god. And yf there be any gode
nes or vertue in the: byleue that there is more in o-
ther. And euer deſyre of god that the vertue of me-
kenes may abyde in the. It ſhall neuer hurt the yf
thou iuge thy ſylfe the leſte & moſte vyle of al other
& in preferringe of thy ſylfe afore other thou mayſt
lyghtly offende. There is true and ſure peaſe in a
meke ſoule. And in a proude hert continuell enuye
and indignacyon.

¶ The. viii. Chaptre of moche famyliarite to be a-uoyded.

¶ Hewe nat thy ſecrete counſelle to euery man
but to hym that is wyſe ſecrete and dredeth
god. Inhaunt nat moche the company of yonge p-
ſons and ſtraūgers. Vſe no adulacyon for to come
to any temperall promocyon nor for that cōſidera-
cyon reherryſe nat moche the company of myghty &
great men that be ꝯtinually buſy in worldly thiges
Be deſirous to be acompanied with meke & chary-
table men: & wyth thoſe that be of gode maners: &
vertu?: & trete with them of thoſe thiges that may
edify & ſtrēgth thy ſoule & be nat famylier with any
ꝑſon wherby thou mayſte lyghtly be tempted or in

famed. It is necessary to haue charyte with euerye psone: but nat familiarite but with those that may helpe to promote the to the famyliaryte of god & of his aũgels. Somtyme we se that some men beinge of great fame: and yet theyre bodely presence is nat moche ꝓfitable: & there be some that with theyr bodely presẽce wene to ꝓfit other. whan they by their indiscreciõ & euell maners rather discõsorte & hurte those that they wene to helpe & conforte.

¶ The. ix. Chaptre of meke subieccion & obedience.

It is full great merite to stonde in obedience/ & forsake thy ꝓper wylle & ꝑfytly to obey to the wyll of another. It is moche more sure to stonde in the way of obedyence: than in p̃lacy. But there be many that be rather ĩ subieccyon of necessyte than of charyte: & they haue therin peyne & lyghtly gruges & haue nat lyberte of mynde: without they for the loue of god submyt thersylfe. Renne hyd̃ or thyder or where thou wylt: but it shalbe harde for the to fynde perfyte rest but vnder meke subieccion of a discrete Prelate. The ymaginacion and imytacyons of diuersitees of habytacyons and places hath disceyued many a areligyus persõ Euery bodye in maner is glad to do that/ that theyre mynde sheweth them. It sholde be more to theyre ꝓfyte to forsake theyre appetyte than yf they ꝯdiscende therto. But yf we wolle that god shal abyde wyth vs we must forsake our ꝓper wyl for the exaũple & plesure of god & the profitable peas of our neyghbour. Sy

then no man hath al cunninge therfore it is sytting that no body haue to moch ꝯfidence in theyr owne counsel. And yf thy vnderstondinge be gode ⁊ sufficient. yet yf thou wylt by exaũple of oure sauyoure leue thy proper counsel or dyreccyon ⁊ folowe anod for thy mekenes thou shalt more ꝓfyt than if thou folowed thyn owne wylle. As we here the comon prouerbe. It is moch more sure the wyse ⁊ discrete counsel of another: than to gyue them counsel that wylle nat folowe it. It is a syn of ꝑtinacite ⁊ pride any person ĩportunly to offer theyre counsel ⁊ specially where they can lytel profyte.

¶ The. x. Chaptre of superfluous wordes to be auoyded.

t Hat soule that desyreth inly ꝑfecction of their mynde must specyally auoyde the tymultuꝰ behauour of wordly peple The besynes of wordly actys thonghe they be done wythe a gode entente yet they let and hynderthe mynde of his great perfeccyon. Nowe I repente my suꝑfluꝰ langage and frequent inhauntinge of wordly cõpany for by these. ii. meanes we be often times hurt in our cõsciẽce If it be expedient and also yoube disposed to speke lette it be ꝓfytable other to the honoure of god the edificacion of the soule or thy neyghbour Also ꝯsyd that all oure gode wordes be wryten of the aũgels of god: ⁊ our euelle wordes of our enemy the deuyl to oure accusacyon. And therfore it is moche more profitable whanne goode folkes be assembled of one mynde to the mouynge of godenes. As the ho-

te colys vnyte to gyder eche of them receyuethe of other influence of hete. So godeſoules eſſemblyd togyder for the encreaſe of vertue echeone of them receyueth of other influence of grace & encreſe of vertue and goodnes.

¶ The.xi. Chaptre of the deſyre to profyte ſpiritually and peaſe to be purchaſed.

¶ It is one ſpecyall mene to acquyre peaſe not to intermyt vs of the wordes and warkes of thoſe that atteyne not to vs. Howe may that perſon be in gooſtely quyetneſſe that moche intermyttyth hym ſelfe of thoſe thynges that he hath no cure of. or ſeketh occaſyons outwarde and hathe but lytel recourſe to the inly habytacyon of hys conſcyence Bleſſed be the trueſymple ſowles wythout any deſeyuable mynde that in all theyr lyfe and laboures truly entendethe: for theye ſhall come to the reſt of mynde and conſcyence The holy ſayntys by mortyfiynge and ſubduinge theyre ſenſualite to reaſō al erthly thynges ſet a parte they with all their inly delectable deſires frely hath had their hole meditacion in oure lorde. But we be beſy moche in thynges tranſitorye and folowe oure paſſyons that we may not ouercome in maner perfytly one byce: And therfore we be nat accended in the dayly profyte & deuocyō & therfore we remayne remyſſe and voyde of deuocyō. The moſte principall cauſe why we haue no inly delectacyon or deſyre of heuenly contemplaciō is: for we be nat free or de-

lyuered from our sensuall passyons & cõcupyscẽsis ne inforse not oure selfe in to the holy way that the blyssed faders hath gone a fore vs. whã a lytel aduersite comith to vs we be sone ouercome & redy to returne to the consolations of man. Where if we wolde myghtly stõde in batayle for the loue of our lorde we shulde se the godenes of his gracius helpe sent towarde vs. Hys grace is euer redye to gyde & helpe those that in spyrytualle batell hath full confydence in hym. And he procurit occasyõs of batell to the ende that we shulde increase the crowne of ꝑpetuall ioye by the meane of victory. Than lette vs cutte a wey oure inoroynate affectyons & passyõs that be the rotys of all inquietnes & thã we maye possesse a pesable mynde in gode. If we wolde euery yere endeuoure oure selfe to ouercome perfytly one vyce: we shulde in shorte space come to greate perfeccyon. But I fere it be contrary both in religion and wordly people that after longe cõtynuaũce in lyuĩge they perceyue that the state goinge a fore hath be more vertuous & pure thã the presẽt state that they be in The more we encrease in age and drawe to oure deth the more dylygently we shuld laboure for the ꝑpetuall rewardis that be ordeined for those that order theyr lyues & labours therto The vertuous lyfe paynful in the begĩnĩge by custome retourneth to grete ꝑfyte plesure It is harde to leue customs in pleasure. But it is more peyne withoute mesure to leue the eternall plesure that for dãpnable custome shal be loste. Eueri stryue might

tely agaynſt the fyrſte mocyons that inciteth vs to ſyn & reſyſt the euel cuſtoms: for the lenger they contynue the more harde it ſhal be to reſyſt theym. If thou woldeſt conſyder howe great inly peas thou ſhuldeſt cauſe in thy ſylfe & in other in eſchewynge outwarde pleaſurs & in ſubduynge inordinate affeccyons & deſyres contrarye to reaſon. I ſuppoſe thou wolde be moche more dyligent to come to ſpyrituel encreaſe of lyfe

¶ The. xii. Chapter is of the profyte of aduerſyte:

¶ It is expedient to vs to ſuffer aduerſite: wherby man retourneth hym to the conſideration of his preſent ſtate: wherin he reputith hym ſylfe as a pylgrym: & therfore he hath no affiaūce i this worlde. Alſo it is expediēt that we ſuffer cōtradicciō & be tēpnid of the louers of the worlde wherbi we ſhal be induced to mekenes: & auoyde vayne glory whā we perceyue our owne frailte & be tēpned of the worlde: we be compelled to leue our ſylfe & the worlde & holy to retourne vs to god: in whome yf we wolde feruētly infyre our ſylfe it ſholde nat be gret nede to ſeke outwarde conſolacyons. The more a gode ſoule be troubled bodely or goſtely: the more it knoweth god neceſſary to it: & laboureth to haue hym by aſſiſtence of his grace. Alſo than it lamēteth & ſorowweth for the ſines that it hath done. & more hertelye prayeth to be deliuerde of his iniquetnes & miſery alſo tribulacōn maketh a mā wery of this worlde & to deſyre bleſſydly to be depte therfro & be with cryſt For he conſidereth that he ſhall neuer haue profyte

peas afore that he be with hym which by the pryce of his precius blode hath purchased ppetual plesur & peas for hymselfe & his seruaũtes that a lytel space wyl stryue agaynst synne and wyckednesse.

¶ The.xiii. Chapter of resistẽce against tẽptacõns.

As we rede in scripture & the wordes of Job The lyfe of man vpon erthe: is temptacyon. Therfore it is expedient that euery person prudently gyue hede to watch ī prayer byleue nat the deuil that neuer slepeth but wyth a thousande snarys & sutyltyes iportunably assaylige vs: finally ītending to deceyue vs There be none so holy in this worlde but they haue tẽptaciõ: and yf it be for the tyme grenous/ yet yf it be resisted it is very profitable: for ther by man is mekende pourged and enfourmed by experience. The sayntes that be nowe crowned in heuen obteyned theyr victory by tribulaciõ & tẽptaciõ And tho that were as cowardes in tribulatiõ and tẽptaciõ fynally ouercome/ be taken perpetual prysoners in hel. And there is no religion nor state so pfyte ne no place so holy in this worlde without aduersyte & tẽptaciõ. And therfore there is nother order ne place here ī this lyfe. where man may be fully assured to auoide al peril of tẽptacyon for in this corrupte body of ours we bere the mater of inordynate cõcupiscence & tẽptacyon. One tẽptacyõ or trybulacion departinge. another comynge to vs. therfore it is expedient that we be alway armed wythe pacience and exercysed ī vertue. There be many entendinge to fle temptacion: that falle therin the mo

re/for by bodely ſleynge a man ſhal nat be made ſu
re: but by perfyte pacience and mekenes we ſhal be
made ſtronge to ouercome alle our enemyes and tē
ptacions. Tho that labour to auoyde the outward
occaſyons and nat cut away the inly inordinate de
ſyres: theyre trouble and inquietnes ſhal more and
more encreace. And thou ſhalt more lyghty by paci
ence and faythful confidence in our lorde and ſauy=
our ouercome thy tribulacyon/than by thyn owne
ꝓper vertue or ſtrength. And in great temptacyon
vſe the counſeyle of a wyſe and diſcrete perſon and
be nat rygours to the perſone tempted: but euer be
glad to conforte hym as thou woldeſt deſyre to for
to be done to/yf thou were in lyke trouble. The be=
gynninge of al euel tēptacions is incōſtaūce of myn
de: and lytel confidence in god. For as a ſhippe wy=
thout a dyrectour is moued wyth euery wynde: ſo
a ſoule that is nat ſtabyled in god: as the fyre ꝓ=
ueth golde: ſo temptacyon the ryght wyſe man: as
a belle vntouched is nat ꝓfytely knowen whether
it be hole & of perfyte ſounde or dyſcraſed: So man
touched by trybulacyon is knowen whether he be
hole in vertue of pacyence or nay. And euer loke dy
lygently that the temptacyon in the begynnynge
be reſyſted: for then the enemye is ſoone ouercome
whan he at his fyrſte enterynge fyndeth the gate
of our ſoule ſhyt agaynſte hym. That ſekenes that
by contynuaunce is in maner incurably lein the be=
gynnynge myghte haue bene recouerede wyth a
ſmalle and an eaſy medycyne. And this ſotel diſcei

uer assayleth mannes soule fyrst with thought only & then with strõge ymaginaciõ/which folowth euyl delectacion: & vnclene mocyõ/and so at the last the enemy entreth into the mynde with dedely consent to syn. and for there was no resistence agaynst hym in the begynnynge/he holy entreth in the conclusyon. And euer the more remysse a soule be in resystinge the more vnmyghty it is made to resyste & the enemy more stronge and cruelle. There be some that in the beginynge of theyr quersyõ suffred gret tẽptacyon: some in the ende of theyr lyfe: and some by the space of alle theyre lyfe. And some that in the pcesse of al theyre lyfe haue but smal tẽptaciõ & all this cometh of the great wysdome & equite of god: that passeth the state & the merites of euery soule: & ordereth al the trouble & temptacyõ in this worlde to the ppetual helthe of his electe chyldren. & therfore we shulde of no wyse despyze whan we be tẽptid but the more mekely retourne to our lorde with deuout prayer & besech hi for his fadly mercy & pite to directe & prefue vs in al tẽptacion. And after thapostel Paule that it wolde plese hym so euer to puent vs with his grace that we be nat ouercome wythe myght of tẽptacyon. And amonge al the allectiues wherby we may ẽduce our lorde to assyst vs i oure trouble is pfyte mekenes: for (as Dauid sayth) he shal saue & exalt those that be meke in spirit i tẽptaciõ & tribulaciõ man is pued howe moch he pfiteth & his vertue is more manyfeste. It is no great merualle yf a deuout mã without tẽptaciõ haue feruor

of spyrite. But they that in tyme of aduersyte can aplye them sylfe to haue feruour of spiryte it is a syne of stablenesse & grace for to come. There be some that be kept fro great tēptaciō: & yet in smal & dayly tēptacions they be oftymes ouercome wyth litel tēptaciō. Therfore in great tēptaciō they euer fere to be ouercome. ¶ The. xiii. Chapter of vndiscrete iugemēt to be auoyded.

Gyue hede that thou consider welle thy proper markes/ & be nat redy to iuge the dedys of another that ꝑteyneth nat to the ne for whome thou shalt gyue none acoūt at thy deth. Man laboureth in vayne oftymes in iugynge other men: & sone offēdeth: but in serchynge his owne defautes & consideringe them he euer laboureth frutfully. And we comonly be redy to iuge after our affeccyon and many tymes we erre from trouth in iugement for our pride and synguler loue And gode were our entent and desyre we sholde nat be so greatly troubled in the resistence of our sensualle desyres. But there is some inwarde inclynacyon or outwarde affectyon that withdraweth vs fro the very affeccyō & desyre that we sholde haue There be many that in thīges that they do rather sech theyre owne lucre than the plesure of god or the comon ꝓfyte of many other. & they thynke theyre mynde is set & patyfyed yf they obteyn theyr purpose & if the ꝯtrary fortune they be moued with īpaciēce & be myscōtent. And for diuersitees of affectiōs: desires: & opiniōs that be among the people oftymes be some dyssencyons & debates

amonge frendes citezins and deuout religious pe-
ple. It is harde to leue a custome of longe continu-
aunce: and no man is glad to forsake his proper ap-
petyte: vnderstondinge & desyre. And thou be more
redy to apply to thyn owne reason & vnderstōdige
than to the holy doctryne of seruauntes of iesu crist
It shal be longe or thou be goostely lightned for our
lorde sendeth nat the great habundaunce of spiry-
tual lyght but to theym that forsake theyr owne p
per appetytes & reasōs & folowe hym by mekenes.
The.xv.chapt of the pfyte of warkes dōe i charite

t Hou sholde nat do a mortalle synne for louer
fauour of any creature: nefor no erthly crea-
ture or worldly pmocyon. For therby thou shuldest
put thy sylfe out of the loue of our lorde and ieoper-
dy of the losse of euerlastynge pmocyon. And some
tyme it is expedyent to leue a gode dede for the gret
necessyte of our neyghbour or elles for a better dede
to be done: wherby we be nat hyndred in vertue but
rather promoted. The outwarde operacyon be it
neuer so commendable in the syght of the peple wy
thout charyte it auayleth nat in the syght of god.
Why che accepteth more the faythful entent and fer
uour of mynde: than the many folde multiplyenge
of great warkes or of wordes. Tho persones done
moche that ordereth their lyfe to the honour of god
and rather to the pfyte of the comō wel thā to their
owne synguler pfyte. There be many worldly peo
ple that thynke they do many thynges of charyte
but they be rather done of carnalyte as alle tho that

do theyre workes by the meane of carnal affeccyon
ꝓper wylle: hope of ꝓmocyon: & alway haue an iye
to theyre owne synguler auayle. But charite euer i
clyneth to do that: that ꝓncipally may do honour
to god: and obteyne the goodes goostely rather than
tẽporal: and in bodely godes it ꝓserueth the comõ
welle afore apꝓuate & singuler welle: and the chary=
table man enuyeth no man for any ꝓyuate ioye or
pleasure: ne he seketh nat to magnifye hymsylfbut
to magnifye & glorifye god and i hym to be blessed
He commendeth no man by adulacion but he refer
reth al cõmendaciõ honour & godenes to god final=
ly of whome cometh al grace and in whome al bles
syd creatures resteth perpetuall & in fynall felycite:
O he that had but one sparkyl of charyte wolde re
pute al wordly pleasures and loue but vanyte:

¶ The. xvi. Chapter howe a man sholde suffre the
defautes of his neyghbour.

t Hose sautes that we may nat amende in our
sylfe nor in other we must pacyently suffer til
that we se what our lorde wyl worke or order ther
in: and thynke that it is ordayned of oure lorde for
to ꝓue our pacience wythout whyche our mery=
tes be lytell to be pondered. And it is expedyent for
vs to pray to our lord that we by his grace may pa
pacyently suffer oure necessarye defautes. If thou
monysshe by broderly correcyon thy broder or su=
ster ones or twyse of theyre defaut If they receyue
nat thy monyciõ: stryue nat with them but cõmyt
it to god: that his wylle & honour be done in all his

seruãtes there is no euyl ĩ this world but he know
yth howe he shall order it to some wele & goodnes
And studye pacyently to suffer the defautys and
infyrmytees of other For thou haste many imper
feccyons in thy selfe whyche other suffer in the If
thou canst nat make thy selfe as thou wolde be in
euery condycion howe than shuldest thou desire to
haue an other to thy pleasure we wolde gladly ha
ue other perfyte and yet we laboure not to amend
oure owne offencys we wolde that other that offẽ
deth shulde be straitly correcte & oure selfe more cul
pable vncorrecte It dyspleseth vs to se other haue
gret lyberte & pryuilege desyrynge that they shuld
be restrayned by lawe and statute and we desyre o
ure selfe to be at lyberte wythout lawe or statute &
so it appereth that we ful seldõe prayse oure neygh
boure as our selfe the which we shulde do if we we
re perfite. Our lorde hath so ordeined that we shal
lerne eche one of other to bere pacyẽtli the burdẽ of
an other for ĩ this world ther is no mã without de
faute no mã without burdẽ no mã sufficiẽt of hĩ sel
fe in wysdom or prudence & therfore we must echeo
ne of vs helpe to bere the burdẽ of other eche one to
conforte other helpe other instructe thẽ & mouysshe
thẽ. And who is of more vertue it appereth by the
occasyõs of aduersyte Occasiõs maketh not a ꝑso
ne fraile but thei shew whether he be vtu⁹ or vici⁹
¶ The.xvii.chapt howe a ꝑsone shulde order hĩ sel
i F thou wylt haue pes (fe to come to pes.
and concorde wythe other thou muste make

a restraynynge in many thīges of thyne owne wil it is no lytyl vertue to contynue in a compani with out dyssenciō or debate and so to contynue Blessed be tho persōs that whether theibe religi⁹ or seculer that fereth to offende god ⁊ in their cōuersaciō hur tyth no soule ⁊ so endeth their lyfe ī the loue of god ⁊ of theyr neyghboure. And thou wilt surely stōd ī vertue repute the as an outlawe ⁊ a pylgrym vpō erthe and repute thi selfe vyle for the loue of cryst if thou wylt be his disciple ⁊ folow hī who so euer se kyth in thys worlde any thynge but god ⁊ the hel- the of theyr soules they shal fīde no thynge but try bulaciō ⁊ sorowe that ꝑsone can nat lōge stōde īq̄et nes that laboreth not to meke hī selfe ī his ꝓper re- putacyō ⁊ to be subiecte to other remēbre that thou camyst to thys worlde to serue ⁊ not to rule aft̄ thy ꝓperplesure ⁊ know thou that god of his goodnes hath called the to the relygiō of cristis faith that by paciēce ⁊ vertu⁹ labourethou maist be made apt to reyne in ioye and reste For as golde is proued in the furnes so man by trybulacyon in the which no mā may longe cōtynue without he meke hī selfe wyth all his herte bi the exāple of our sauyoure rote of al mekenes. ¶ The. xviii. chapter of the examplys of

o Thou dulle soule (holy sayntys.

beholde the quycke exaumples of the holy saintys that haue bē afore vs ī whome floryssh ed the perfecciō of relygyon ⁊ fayth and cōsyder how litelle thou doeste in the respecte of them and thou may repute thi lyfe ī vayue. These saintis ⁊ louers

of oure lorde hathe serued god in great abstynence hunger /thyrst/colde/in poure aray in laboure and fatigacion in watchynge/restynge holy medytaciõ persecucyõ gret oppressiõ ⁊ many repreues O how gret ⁊ greuous trybulatyõs suffered the holy apostyls martyrs confessours ⁊ vyrgyns and all other holy soules that haue folowed the steppys of oure sauyoure they haue hated the impedymẽtes of the lyfe of grace in this worlde that they might possesse the frute of euerlastynge lyfe for to come. O howe strayte ⁊ abiectelyfe ledde the holy faders in wyldnes howe longe and greu⁹ temptacyons suffered they. And howe fersly haue they be assailed withe the goostly enmy ⁊ howe many cõtynued feruent prayer haue they offered to our lorde O to consider the gret rygours abstynence that they haue taken what zele ⁊ feruoure they had to spyrytual ꝓfit howe gret ⁊ cõtynuall batel they had to ouercome vice and in all theyr lyfe ⁊ laboure howe pure ⁊ right wys was their entẽte euer to god On the day they laboured ⁊ in the nyghte they rested in prayer ⁊ yf they in the day laboured bodely yet they prayed in their minde deuoutly And so spent they all thir tyme ꝓfytably ⁊ hadde so gret plesure in the seruyce of god that they thoughte euery oure was shorte and had lytyl mynde or none of tymes of theyr bodyly refeccyon. ¶ The.xix.chapter of the good relygyus exercyse of a relygyus soule. n

l Ike as apsone of honowre is more preci⁹ly bisene in bodely vesturs that appereth to man

outwardly so they shuld indeuour e thē selfe accor
dig to excede other with vertu⁹ in their soules & cō
scyēce wheri almighty god loketh & delyth whā it
is ēdued wyth fayre vertu⁹ & specyall spiritual mē
and womē which shulde study to endeuoure their
selfe to appere in the syght of oure lorde pure as an
gels. And euery day we shulde īforse our selfe to de
uocion and feruoure of fayth as if we were newly
conuerted to the lawe and faythe of iesu cryst & for
as moche as we of oure selfe may nother do welle
ne yet bygynne to doo wele than let vs euery daye
with alle our inly strength & might beseche our lor
de that we may so deuoutly begynne the seruice of
hīthat therby we may continue to his plesure and
oure perpetuall saluacyon. we be many tymes in
mynde to do welle and by a lytel occasion we be let
tyd. The purpose of ryght wysmen dependethemo
re of the grace and dyreccyon of gode than in theyr
owne prouydence. For man intendethe but god dis
posethe. Lette vs inforce our selfe in that we maye
to the contynuaunce of our gode purpose and yette
we be lyghtly lettydethcrof. And though we may
not contynually bein the feruent loue and medita
cion of god: yette lette vs determe oure selfe to vse
it at the leste oons or twys in the day and applie vs
to vertue. And annexe to thys purpose a feruente
inuocaciō & praier te god for his natural pite & fad-
ly cōpassiō to giue vs grace to cōplenisshe & fulfyl
thys purpose And at nyghte goynge to reste than
let vs discusse the dedis that we haue done that dai

in wordes workes & thought/wherin we comonly offende god. & yf we fynde that we haue made trãs gressyon in any offence/aske we mercy wyth al our hert. As it is great ieoperdy an enemy or a traitour to a pryncesor to a kynge that knoweth the cryme: for yf that man shulde slepe in the kynges palayes amouge the true seruauntes of the kynge/he shulde rest in gret ieoperdy/so that pson that i this worlde resteth in synne amonge the seruaũtes of god of the whyche yf some be charitably dysposed as godeaũ gels & vertuꝰ men: yet there be many euelle as fen= des & euel people: that euer be redy to do vengeãce & euel: & therfore agaynst those we must contynuelly be armed with vertue & meke restreyninge against glotony: & thou shalt ouercome al other vyces. and in any wyse be ware of ouer moche ocyosyte but o= ther be exercysed wyth redynge wrytinge prayngе or amẽdinge some pfitable thige for the comõ wel And spiritual labours be more surely done i secrete place than in comon: & be we nat slowe in those thi ges that sholde redõde to the honour of god & comõ pfyte of man: & redy to those thynges that retorne to our singuler and pper auaũtage And it is nat ex pedient to continue alway in one labour/but i one maner on the holy day & another on the feriall day one the tyme of tribulatiõ and tẽptaciõ another in the tyme of peasle. And of the festiual day we ought to solẽpnyse it acordige to the solẽpnyte/so that the more hyghe feste and solẽpne the more inly deuociõ by ryght shulde we haue. And whanne one festeis

gone we shulde order oure sylfe to another feste as the fygure of the euerlastynge feste of heuen whych as for a time is delaide tyl we be more redy & anoured wyth charite & other vertues & our merytes cõplenysshed for the which our lorde hath pfyxed a tyme in the whych we ought to be cyrcũspecte & watching in vertues labour of the which speketh oure sauiour i the gospel of luke Blessed be that seruaut that is founde wakig i the cũming of oure lorde I saye surely to you sayth the euangelyst that our lorde shal pmote him to the place of eternalle felycyte where he shal haue all pleasure and goodnes that any creature may of reson desyre ¶ The.xx.chapitur is muche cõuenyent for relygyus people howe they shulde kepe theyr solytary lyfe and sylence.

a ND thou wylt wythdrawe thy selfe from curius and superfluus wordes from ocyosite & vnprofytable langage than thou shalt fynde tyme suffycyent & apte to haue good medytacyons & to remembre the gret bñfites that god hath done for the. The most holy men & women that euer were auoydynge all wordly cõpany hath chosen to serue god i secret placys & one holy man sayd I come neuer amõge cõpany but I depte wyth lesse vertue as it semethe me as we maye see by experyence it is more dyffyculte to kepe sylence in company thã to be so cyrcumspecte that we offende not i no circñstaunce of speche It is muche more sure for a relygyus person to abyde at home in solytary contemplacyon than to be a brode in the worlde where he

may lyghtly be brought in many folde temptacions Therfore they that intende to come to spirytual p fection thei muste with oure sauioure auoyde the tu multuus cõpany of peple and ther be no relygyus peple that with suerte apere to the worlde but thei be glad to be dymysled frõ wordly occupacõn And there is no man sure in prelacy but he that is redye to be subiecte. And none that surely commaundeth but they that be redy to be obedyent And no man surely ioyeth but he that hath testymony of a gode conscyẽs None speketh sureli but thei that be glad in tyme to kepe scylẽce And euer the sureti of blisled people is full of the drede of god and euer the more grace & vertus theyr soulys were anowrned with the more meke & obedyent they were both to god & man The surety of euyl people ryseth of pryde and presũpcyon & in the cõclusyõ it dysceyueth thẽ And if thou be monke of the cherterhouse anker or ankeres as lõge as thou lyuest in this life euer be ware of presumyd surety & thike that many holier thã thou in the syghte of the worlde for theyr inwarde elacyon & presumpcyõ haue perysshed & therfore to auoyde thys inwarde vayn glory & presũpcyõ it is expediẽt that we be exersysed with tẽptaciõ O that relygyus soule that wolde & it myght cõtẽpne alle transytory Joye and nether wolde ne it mistred to dele wyth the worlde Howe pure a cõsciẽce might it preserue. O that soule that wolde putte awey al wordly besines & wolde laboure allonly for godly thiges & goostly godys & putte all theyr cõfidẽce in

god howe gret pease & q̃etnes shuld that soule haue
Ther is no p̃sone worthy to haue heuẽli cõsolacõn
but if thei exercyce their selfe in holy cõpunctiõ & pe
naũce. Cõpunctiõ is remẽbraũce of our sines wyth
gret displesure which must be done ĩ secret place as
dauyd sayth. Lette thy inly sorowe for thi sines be
done in thy secrete chamber O thou religi⁹ persone
thou maist finde that grace in thy celle which thou
maist lightlilese without ĩ the worlde And thi celle
welle inhaunted shall waxe swete. And if thou in
haunte it not welle It shall inducethe into wery-
nes & displesure If thou wyll in the begĩnig of thy
cõuersaciõ ĩdeuoure thy selfe to brĩge the ĩto a custo
me to abyde in thy cell' with remẽbraũce that for a
litel tyme ocupyinge thi selfe wele there thou shuld
therbi come to euerlastĩg liberte & the abidĩge that
shuld be ful plesaũte to the. The deuoute soule ĩ sy
lẽce & q̃etnes moch ꝓfyteth & ther cometh to thi vn
derstãding the knowlege of the hydde scripture of
god. There it may finde the wat̃ of cõtriciõ & teris
wherbi it may wasshe & clẽseit selfe frõ sĩne And e
uer the more it withdrawe it self fro all wordly tu-
multu⁹ besynes the more familiar & dere it shall be
to god And tho p̃sõs that withdraw thẽ fro theyr
worldli frẽdis & knowlege our lorde with his aun
gels shall drawe nyer & abyde with thẽ It is ful ex
pedyent for a religius souleto auoyde the vnprofy
table plesure of worldly syghtys nother to desyre
to se the worlde ne ther of to beseen why woldeste
thou see that thynge that bi ryghte thou mast not

haue And if thou myghte haue it yete thou shulde haue lytyl contynuauncetherwyth for the worlde passeth wyth all hys plesãte delytys The sensuall desyres draweth & moueth a relygyus ꝑsone to go a brode but whã shorte rennynge or plesure is past what remayneth but remorse of cõscyẽs & iq̃etnes of herte. It is oftymes sene that a glad goyng out folowith a sory returnynge And a mery euẽtide fo loweth a sory morne tyde/for al carnall & sensualle ioy entreth wyth delite bodely but ĩ cõclusyõ it dis pleaseth & hurteth. What mayste thou se wythout thy cloyster that thou maste not se wythĩ Beholde there heuen & the elementys wherof al erthely sub- stance be fourmed what can thou see vnder the sõe that may any space abyde. If al wordly pleasurs & bodeli were ꝑsẽt what shuld it be but a vaine sight lift vp thy iyen to heuen & pray our lorde of mercye for thy synnes & neglygence leue the vayne thĩges to those that be vayne & attẽde to those thĩges that our lorde cõmaundeth & shet the dore of thy soule and call thy lorde Jesu to the & abyde with hĩ ĩ thi celle. for thou shal not finde so greate pes ĩ no other place. And thou wolde not go fourthe ne gyue attẽ daunce to thynges vnprofytable thou shuldest rest in more q̃etnes But if ihou haue delyte to here new ueltise thou must some tyme therof suffer trybula- cyon of herte ¶ The. xxi. chapter is of the cõpũctiõ

a Nd thou wil ꝓfite sperituall (of mãnis hert preserue the in the drede of god and stonde ra ther vnder obedyence than in thy ꝓper wil refrain

al thy ſenſual partes wyth the bȳdel of reaſon & tẽ peraũce. Haue pfyte cõpunctiõ of hert & thou ſhalt fynde inly deuocyon. Cõpunction & ſoꝛowe for our ſynnes ſheweth many thynges to vs that a dyſſo-lute behauer hideth & leſeth. It is meruayle that any perſon in this woꝛlde ꝛſiderige his exile & gret ieopardiſe can be mery in any woꝛdly thynge. Foꝛ the vnſtabylnes of hert & negligẽce of our defautes we pceyue nat the ſoꝛowe of our ſoule & therfoꝛ we oftymes laughe vaynly at thoſe thynges whereat we ſhulde rather wepe There is no perfyte lyberte ne trewe ioye but in the gode ꝛſcience & the dꝛede of god. That perſon is happy that hath grace to auoi de the impedimentes of holynes of mynde and can aſſemble al the vertues of theyꝛe ſoule in very true compunction and meditacyon of god That perſon is happy that auoydeth euery thynge that may of reſon offende his cõſcience. Than they that be ouer come of cuſtomable ſynne let them ſtryue myghte-ly agaynſt theyꝛe coſtome. Foꝛ euel coſtom may be ouercome by gode cuſtome. Haue thy conſideracy-on fyꝛſte of thy ſylfe: and monyſſhe thy ſylf afoꝛe al other frendes. It is nat expedient that man in this lyfe haue many conſolacions woꝛdly and yf we ha ue nat dyuyne conſolacyons it is foꝛ that we haue nat true compunctton of herte: oꝛ elles that we re-fuſe nat vayne conſolacyons of the woꝛlde we ſhul de repute our ſylfe vayne & vnwoꝛthy to haue diui ne conſolacyons/ but rather we deſerue mochetry-bulacyon. The vertuous ſoule whether it conſyder

it sylfe or another it fyndeth mater of compunctyō and sorowe: for it knowethe that none lyuethe in this worlde without tribulaciō The mater of true contricyon and compunction euer be our synnes & vices wherby we be so disposed that we may seldō beholde perfytely heuenly thynges. And thou wol dest as bysely remember thy deth as thou doist the length of thy lyfe thou shuldest moreferuently ap- plye thy sylfe to amende the. And yf thou woldeste perfytely remember the outragyous peynes of hel and purgatory I suppose thou woldeste be glad to suffer tribulacyon/ peyne and labour: here in this worlde with that thou myght auoyde those outra gyous peynes of euerlastinge dampnation But for those thyinges be nat in our consideracion: and for we applye our selfe for wordly pleasurs therfor we continue remysse and colde for lacke of grace and in ly deuocyon. And for the mynde of man is nat con- stant in vertue: therfore the body is morefrayle and lyghtly offendeth. Therfor pray deuoutly & meke- ly to our lorde: that it wolde please hym of his gra- ce to gyue vs the spyryte of cōpunctyon & say withe the profete. Gode lorde fede me with the brede of cō- triciō & with the abūdaūce of teris for my drynke.

The. xxii: chapt of the ꝯsiđaciō of the misery of mā.

W here so euer thou be or whether so euer thou conuert the: thou art but a wretche wythout thou conuert thy sylfe vnto almyghty god. where fore art thou troubled: yf that anye thynge happen nat to thy plesour. what creature in al this worlde

hath al his plesour. Se nat we that almyghty god
suffred many iniuryes and wronges. & that pers̄
hath moste auauntage in hope that moste suffereth
pacyently for the loue of our lorde. The frail worde
ly people beholdynge onely outwarde thynges say
th. Beholde howe gode a lyfe this man hath how
ryche: howe great possessiōs: howe myghty power
howe stronge and fayre a nature. But those godes
be of litell certente euer in mouinge and they be pos
sessed euer with labour & fere Therfore beholde the
heuenly godes that shalbe possessed wyth al plesur
and neuer fade. The felycite of man stondethe nat
in abūdaunce of worldly godes. but it req̄reth thyn
ges necessary for this worlde. Euer the more spyry-
tual a man desyreth to be/the more bytternes he p-
ceyueth in this worlde & more clerely pceyuethe the
fautes of our corruptible kynde. & therfor the pfyte
Dauid desyred of our lorde to be delyuerd from all
suche necessary defautes that i maner let men to co
me to pfeccyō. But wo be to them that knowe nat
theyr myshye & wo be to them that haue theyr grea
test pleasure in this myserye & corruptyble lyfe: for
and suche myght euer lyue here they were content
dispisige in maner the true felycite to come: where
euery man that cometh is moste pfytly sufficyid. O
howe vnhappy & vnfaythful creature that by inor
dinate desyre of trāsytory & erthely thynges art so
blinde that thou hast no spūall taste but of carnalle
thynges. But at the houre of thy dethe thyn iyen
shalbe opened with peynes & than thou shalt knowe

howe vyle & lytel of reputacyō these thynges were wherin thou dydist put thy vnhappy felycyte But the holy sayntes and the deuout louers of god haue nat pryncypally attended to those thynges that were pleasaunt to the flesshe or those thynges that hath temporally florysshed in this worlde but alle theire hope & entent was in this worlde to possesse the godes eternal. All theyre desyre was exalted to the moste hye and inuisible goode lyst it shoulde be drawen to erthely thynges by the mene of of thynges vysyble. O thou dull soule that persuereste in outwarde tribulacyon or inly temptacyon & i both ouercome remember that in tyme of tribulacion or temptacion is the moste frutful tyme of merite. For thou muste go thrughe fyre and water afore thou come into the place of fynalle consolacyon and rest: And thou shalt neuer ouercome vyce but by violence: we may nat longe be without synne tydeousnes or sorow: as longe as we bere this frayle bodye about wyth vs. we wolde be gladde to haue quyetnes from alle synne and myserye: but for asmoche as we haue lost innocency by synne we be nat worthy to haue here the place of ioye and felycite Therfore we must by pacyence abyde the mercye of oure lorde: vnto the tyme that our myserable mortalite be perfytly chaunged into the lyfe perdurable and immortalle. O howe frayle is our humayne lynage euer prone and redy to vyce. This day thou arte confessed of thy synnes: the next day thou retornest vnkyndely to the same synne. Nowe thou {purpo-

ſeſt to ceſſe fro thy ſynne and within the ſpace of an
hour thou falleſte vnto the ſame: as thoughe thou
had made no promys ne purpoſe contrarye. And
therfore we haue ſufficient occaſion of humylyacio
wherby we may manyfeſtly perceyue our owne i-
fyrmytees & vnſtabilnes. And that vertue that we
longe tyme laboured for & by grace obteyned is ſo-
ne loſte by neglygence. And we be remyſſe & negly-
gēt nowe whan we be moſte myghty to laboure.
what ſhal we do whan we ware dulkin wyt & fe-
byl in bodye. O howe vnhappy be tho that repute
themſylfe ſure ceſſynge to labour agaynſt vyce as
they were ſure in gode lyfe. & iyt there is no token i
maner of pfecciō in theyr lyfe: & they that thike thē-
ſylfe perſyte as I haue rehercid it were expedyente
that they were inſtructed as Nouyces begynners
to growe in more perfyte vertues.

¶ The. xxiii. Chapter of the meditacyon of dethe.

p Rouyde for thy ſylfe whyles thou arte here:
for thou ſeeſt that this day a man is: and the
morowe he appereth nat. And whan he is wythe-
drawen from the bodely ſyght/he is ſone forgoten
goſtely. O the great dulnes and hardnes of mānes
hert that more myndeth and prouydeth for trāſito
ry thynges preſent: than eternalle thynges for to co
me. If thou woldeſt in euery worde: warke & thou
ght remēber as thou ſhuldeſone dyethan thou ha-
uinge a gode conſcience ſhuldeſt nat ſo inordinatly
fere dethe. It is more profytable to auoyde ſynne
than to flee dethe. If thou be nat redy this daye to

dye by the same reasō thou shalt nat be redy to mo
rowe: For tomorowe is a day vncertayne and thou
knowest nat whether thou shalt continue therto or
nay. What auayleth it to lyue longe and the lyfe to
be lytel or no thynge amended. A longe lyfe encrea-
seth nat alway vertue: but dyuerse tymes synne &
vyce. Wolde god we myght be conuersaunt euerye
day in this worlde without anye offence. There be
many that count many yeres of conuersacyon: but
ful fewe of frutefull lyuinge. O it is ferefull to dye
but perauenture it is more ieoperdous to lyue len-
ger. Blessyd be tho persons that continuallye haue
the houre of deth afore theyr syght: and that euery
day dispose them sylfe to dye. Reduce to thy remem
braunce some persone that thou hastest sene departe.
and thynke that lyke wyse thou must nedys depar
te. Whan thou rysest in the morning dout whether
thou shalte continue in bodely helthe vnto nyghte
And therfore euer dispose thy sylfe to be redy that
deth neuer may fynde the vnredy ne aslepar: and
remember howe many do departe sodaynly. and
whan they leste haue byleued they haue gone. The
sonne of man both god and man our iuge shalle co-
me that tyme whan we leste wene as he sayth him
sylfe. Whanne thy last hour cometh than shalt thou
repent fulle sore of thy remysse and negligent lyfe.
Howe gracyous and happy is that soule that now
in his lyfe laboureth to be in that state as it desireth
to be founde in his dethe. To contempne the worl-
de perfytely: a great desyre to prophyte in vertue.

loue of dyſcyplyne: labour in penaunce: a prompte wyll to obedience/redy to forſake theyre owne wyl the ſupportacyon of euery trybulation for the loue of our lorde theſe ſhall enduce vs too haue a greate confidence to departe happelye oute of this worlde It is moche better be tyme too prouyde for thy ſelfe and fynde thy goodes byfore the than to truſt to other that perauenture ſhall nought or lytel ꝓuide for the. And thou laboure nat nowe byſelye for thy ſelfe who ſhall be beſy for the in time to come Now the tyme is very precyus. but it is lamentable too ſpende that tyme vnprofitably where we myghte deſerue godes of the which we ſhuld liue & ioye eternally the tyme ſhal come that thou woldeſt beglad to haue one day or hour to amẽde thy ſelfe in but I knowe nat whether thou ſhalt obteyne it or naye. O thou vncircũſpecte ſoule of howe greate peryl & fere myghtis thou deliuer thy ſelfe of nowe if thou wolde nowe fere to offende god & ſuſpecte the comynge of dethe. Studye nowe to lyue ſo that in the houre of thy deth thowe may rather ioye than fere Lerne nowe to die from the worlde that than thou mayſt begĩne to lerne wyth criſte Lerne now to cõtempne al wordly thynges that than thou may frely wythout any impedyment goo to criſt Chaſtiſe thy body nowe by penaũce & than thou maiſt haue ſerten confydence of rewarde O thou vnwyſe mã why makyſt thou ſo great & ſure prouiſyon for the tyme to coome whan thou arte not ſure that thou ſhalt nat lyue oone day to the ende. Howe manye

haue be deceyued thynkynge to lyue longe & sodenly haue disceſſed. Howe oft tymes haste thou herde of thoſe that be departed howe some haue be slaine wyth swerde: some drowned: some fallynge fro hye place haue broken theyr necke: some etige haue be strangled: some with fyre: some wyth yrō: some wyth theues haue be destroyed & so the ende of euery man in this worlde is deth: and the lyfe of man in this worlde as a shadowe vanysshethe awaye. Who shal remember or pray for the after thy dethe thou knowest nat. Therfore nowe in store thy silfe of ryches imortall that shal cōtynue after thy deth Euer labour for that thynge that may honour god and helpe thy soule & attende therto: studye to make the sayntes of heuen & the frendes of god thy frēdes: and they shalle receyue the into euerlastinge tabernacles: Thou relygious soule behaue thy sylfe vpon erthe as a pilgrym & a straūger: For it perteyneth no thynge to the to intermyt of the besynes of this worlde. Preserue thy hert fre and dyrect it to our lorde. for thou hast no Cyte here abydinge and therfore dyrecte thy dayly morninge and prayer vpwarde: that after thy spiryte departe fro thy bodye it may be worthy to be graciously translated into that celestiall and perpetuall Cyte.

¶ The. xxiiii. Chapter is of the last iugement & peynes deputed for synne.

I Nal thy labours beholde the ēde & how thou shal stōde afore the iuge to whome no thynge can be hyd. he that day shal nother be moued with

rewardys nor prayer nor any other cause that may be alleged but he shal iuge that is right wis O thou my serable vnwyse synner what shal thou answere that day to that lorde knowige al that euer thou hast done If thou fere sõtyme in thys worlde the face of a mortall man whyche thou hast dysplased howe moche more shuldeste thou feere the face of thys thy eternall iuge. why prouidest thou not for the daye of iugement. whan there maye no man be accepted or defended by another. But euery man shall answere for his owne selfe. Nowe thy welle orderyd labour is frutfull thy wepynge acceptable thy mornynge worthy to be harde thy sorowe purgeth & is satysfactory. The pacyent man that more lamenteth for the malyce of synners Than for hys owne iniurye hathe an holsom purgatory. And lykewyse they that praye for theyr ennemies & in theyr herte forgeue theyr offencys & they that tary not too aske forgeuenes of other for theyr offences. and be more redy too remytte thanne to be wroth. And they that by violence restreyne theyr selfe fro sinne and euer be besy too make the body obedyent to the soule. Alle those haue an holsõme purgatory in thys lyfe. It is moche more profytable nowe to purge oure synne and kytte it awaye than to abyde the purgacyõ therof with the fyre of purgatory. Verely we deceyue oure selfe by inordynate loue that we haue to our selfe. what shalle the fyre come to deuoure butte thy synne Euer the more thou sparyste thy selfe nowe and so folowyst

the ſenſuall appetyte the moꝛe greuouſe ſhal be thy peyne afterwarde and moꝛe greuus the fyre. And therfoꝛe loke what thynge man moꝛe greuuſly of fyndethe in and therin ſhalle be hys moꝛe peyne The ſlouthfull perſone ſhal be puniſſhed with bꝛē nynge bꝛondys The gloton that hathe conſumed metys & drynkes ſuperfluuſly to the detriment of their body & the iiurye of the poure that famiſſhed foꝛ huuger thanne ſhalle they famyſſhe foꝛ hunger in ſo moche that yf they wolde deſyre a dꝛoppe of water to mytage that excedynge ardoꝛe that they ſhall ſuffer thanne it ſhalle not be poſſyble to them to obteyne it. The lecherous people and the inoꝛdinate louers of theyr luſtys ſhall be compelled too dꝛynke the ſtynkynge and abhomynable inflamed pyche and bꝛymſtone And the enuyus people ſhall wayle & howe as wode houndes And ſo euery ſine ſhall haue his pꝛoper toꝛmente & peyne coꝛeſpõdig to hym And the obſtynate pꝛoude & couetis perſõs ſhall be replenyſſhed wyth all confuſyon & penury Ther ſhall be one houre moꝛe peynfull & greuouſe than here a hundred yere in bitter penaunce Ther ſhall neuer be conſolacyon ne reſte to thoſe that be dampned oꝛ ſhall be dãpned but here the troubled perſons haue ſometyme alleuiaũce of theyr paines and conſolacyon of theyr frendys Be nowe beſy & ſoꝛye foꝛ thy ſynne that in the daye of iugement thou may haue ſuryte wyth holy ſayntes whych than ſhall ſtonde in greate conſtance agenſte thoſe that haue vnrightfully vexed them. And loke as

they be nowe iugyde of other men so thanne shall they iuge other. Thanne the poure obedyent soule shall haue gret confydence & the obstynate proude man shal quake & fere on euery side Thā shal they be reputed wyse that hathe lerned in thys worlde of our lorde to be abiecte & dyspysed Thanne shall all trybulacyon paciētly suffered be ful profytable & euery iniquite shall trouble the auctor therof Thā shal euery deuoute soule ioye & euery wicked creature shal wayle & morne than shall the flesshe that hath ben with resone chastysed be more glad thā if it had be alway in delectacyon & pleasure than the vyle vesture shall shine and the glisterige garmētis shalle be derke and vyle and the poure cotage more of pryce than the greate glorryus palys edyfyed for pompe & pryde than shall be more alowable a constant pacyence than all vsurped power than shalle the true obedyence of a meke relygy⁹ soule be more eralted than any worldely cautelus prudence than shal a clere conscyence be more ioyfull than the arrogaūce of poetis or phylosophers than the cōtempte of ryches shall be more of pryce than the tresoure of all the erthe Than thou shalt haue more delectaciō in deuoute prayer thā in the delectable fedige And thou shalt more reioyse of thy sylēce that thou hast kepte than of thy longe superflu⁹ speche Thā shal the holy werkis be moche more of pryce thanne the fayre & plesante wordes Than shall a straite life & peynful be more profytable than all wordly delectacion Lerne nowe to suffer smalle trybulaciōs that

than thou may be deliuered from gret trybulaciõs
If thou wylte in any wyse by contynuaũce of thy
fynne order thy selfe to the fyre make experyence.
Putte thy hande in the fyre If thou may not suf-
fer thys lytelle peyne: howe shalle thou indure too
suffer thy hole body perpetually to be putte in the
fyre If nowe a lytelle possyon make the so inpacy
ent what shall the intollerable paynes of helle doo
to the. Thanne gyue hede. thou mayste not haue
the full plesure bodely here and in the lyfe to come
the abundaunce of spirtiuall ioye Therfore if thou
wylt afterwardereyne wyth cryste in ppetuall ple
sure folowe hym here in thys lyfe wyth penaũces
If thou hadde lyued frõ the beginige of the worlde
to thys daye in alle honoure and plesure that were
possyble to be haddein thys lyfe they shulde nowe
be all paste as a dreme that shortly appereth and
sone is forgoten And yf thou shuldeste lyue nowe
lykewyse to the worldes ende and thanne departe
what shulde remayne of thesepleſures no thynge
Than we maye conclude that alle wordly plesure
is but vanyte and all other thynge in thys worlde
is vanyte sauyuge the loue of god & hys seruyce or
thynge ordred to these That soule that loueth god
with all his herte it notherfereth dethe inordinatly
tormentys Jugemente ne helle. For perfyte loue
hath sure passage to oure lorde who so euer hathe
delyte to offende it is no meruayle yf thy drede de
the and theyr Jugemente iytte yf the loue of god
maye not wythedrawe the fro synne thanne yt is

gode & expedient that thou ceſſe of ſynne for the fere of the peynes of hel. And that ꝑſon that ꝓferre the any worldly loue afore the loue of god can nat long ſtonde in the ſtate of grace: but he ſhal ſone be tyed in the ſnare of the deuylle.

¶ The. xxv. chapter of the feruent emandacyon of all the lyfe of man.

I Oke that thou be wakynge & diligēt in the ſeruyce of god & thou religius ſoule remēber by-ſely whether thou art come & why thou haſt for-ſaken the worlde. Was it nat for that entēt that thou ſhuldeſt become a ſpiritual man or woman & to loue & ſerue god only. Therfore incyte thy ſylfe to haue feruour to ſpiritual ꝓfyte. For thou ſhalt ſhortly receyue thy reward of all thy labours and in that heuenly inheritaūce ſhalbe nouther ſorowe ne fere Nowe labour alytel & than thou ſhalt fynde grete reſt and perpetual gladnes yf thou wilt faythfully & feruently abyde in vertuous labour thou ſhalt fynde without dout that our lorde ſhall feythfully & abūdaūtly reward the. and haue hope that thou ſhalt come to victory. But it is expedient that thou therin haue nat to gret ſurty: lyſt thou be negligēt or exalted therby in thy mynde. There was a cer-tayne perſō that was oftymes flowīge in his myn debytwene fere and hope: and on a tyme being full of anguiſſhe and ſorowe in a churche felle proſtrate to the grunde ſayng theſe wordes. O yf I myght knowe whether I ſhal perſeuer and ouercome this great temptacyon that I am in. he herde anon the

answere of our lorde shewed to hym ĩ his soule sa-
ynge. what woldeste thou do yf thou knewest that
Do nowe that as thou woldest do than: and ther-
by thou mayste haue suerte/ And soo anon he was
reconforted: and commytted hymsylfe to the wyll
of god: and of his flowinge and vnstedfast mynde
was paysed and wolde no more by curious inquy
sycion desyre to knowe what shulde befall to hym
in tyme to come: but rather he studied to know the
wyl of god: he stodyed to conferme his wyll to the
wylle of god: as welle in the begynninge as in the
endynge of euery dede that he sholde do. The pro-
phete Dauid exortynge euery man vnto vtue saith
Do well and hope in god: Inhabyte the erthe and
thou shalt be fed wythe the frutes therof. The con
tynualle grouge and labour of temptacion and tri
bulocyon wythdraweth ryght many from profyt
and feruent emendacyon. Uerely tho that enforce
theyrsylfe wyth myghty applycacion to ouercome
those thyinges that be greuous and cõtrarie to the
helthe of theire soules: they ꝓfyte excedynge other:
and man in mortifienge of his sensual partys and
ouercomige of hymsylfe therin he specially ꝓfiteth
and cometh to more abundaũce of grace: but euery
man hathe nat in lyke to ouercome or to mortyfye
A feruent louer of god yf he haue moo and gretter
passyons or lettynge shall more spiritually profyte
thã the vtuous ꝑson that hath les feruour to vtue
There be two thynges that specyally helpe a soule
to come to vertue: to withdraweit silfe violẽtly fro

thoſe thynges that corrupte nature is inclyned to & feruently to laboure for that grace or vertue that we perceyue we haue moſte nede to. Gyue hede in anye wyſe that thou auoyde thoſe vyces in thy ſilfe that thou art moſte greued or myſcontent withyn other men: and be glad to gader vertue of euery vertuous creature as the hony Be gadreth his hony of diuerſe floures ſo conſider al thoſe that thou art conuerſaunt with. Theſe of echone of theym ſome vertue refuſynge theyre vyce: take the fayre flour from the brambelle and hurt nat thy honde of the thorne. And yf it happen the to be hurt indeuer thy ſylfe to be recouerde wythout delay As thyn iye ſſedereth the warkes of other ſo thou art noted of other. O howe iocunde & mery is it to be conuerſaũt wythe cõpany of honeſt name & fame faythfull and ſeruẽt in the lone of god And contrary wyſe it is greuous to be acompanyed with tho that be diſordred both to god & man: that nouther as louers ne feythfulle ſubiectis hauecõplenyſſhed thoſe thiges that they bt called to. Howe inconuenient thynge is a perſon to be neglygent in thoſe thinges that he is called to of our lorde: & to gyue hede to thoſe thiges that he is nat boũde to. Reduce to thy remẽbrañce the ſtate of thy perfeccyon that thou art called to the ymitaciõ of Jeſu cryſt or buyce. ſlyd̃ well his lyfe & howe ferre thy lyfe diſcordeth therfro & thou ſhalt fynde thy ſylfe no goode diſcyple nor ſcoler but rather a truynde or apoſtata. That relygyous ſoule that deuoutly exercyſeth it ſylfe ī the lyfe and paſſiõ of our

lorde shal fynde therin al thynges profytable & ne-
cessary for it & abundantlye & shal nat nede to seche
any better thinge than in this lyfe is conteyned. O
that soule that myght alway haue the remembraūce
of Jesu crucifyed: howe sone & sufficientli shulde it
be enfourmed with knowlege necessary. A feruent
religious soule pacientlye suffreth & obserueth those
thynges that be cōmaunded to it. And a negligent
& a remysse religius soule hath tribulatiō vpon try
bulacion. and suffreth anguysshe & tribulacion on
euery party & that is for it lacketh inly consolacyon
and is restrayned frome outwarde confort: That
religious persone that lyuethe without discyplyne
is redy to falle to ruyne. And that man that euer se
keth more large maner & lybertein his lyfe: shalbe
alway in anguysshe & trouble and euer shal disple-
se hym other that lyfe that he hath begon or els for
he hathe left a better. Take hede howe many religi
ous pepel for the loue of god & euerlastinge ioy and
liberte nowe obedyentlye lyuethe vnder the rule of
strayte religyon. They be withdrawen frome the
worlde and desyre nat to be greatlye conuersaunte
wyth the worlde/they be porely fed content wythe
vyle & grosse clothynge: they laboure moch and spe
ke but lytel superfluously they watche longe and so
ne ryse: longe in prayer and holy redinge of frutful
doctryne/and that they may come to euerlastynge
lyberte. They kepe theyre sylfe fro the space of thys
short lyfe vnder obedience and in prison. Consyd
the holy orders of relygyon both of men & women

as those of the charterhouse obseruantis minors & mynores holy ankours & ankeres how besily they labour night & day to plese & serue our lorde These quycke examples of so gret multitude shulde iduce the to be a shamed too be so indeuoute & remysse in the seruyce of god O howe iocunde & plesant a life shulde it be to a soule that hadde no wordly thige to do but to loue god contynually with all his hert in warkes & wordes O yf we myght cōtinue i this lyfe wythout bodely refeccyon as etynge & driking slepinge or other bodely necessites and gyue hede al only to holy meditacyon & goostly fedig & refeccōn of oure soule. than we shulde be moche more happy than we be nowe in seruige & attendynge more for bodely thynges than goostly ꝓfytte. whan man co myth ones to that ꝑfecciō that he sechethe cōsolacy on of noo creature thanne begynnethe he to haue a spyrytuall talāge in god. & when he is cōtēte wyth euery fortune as wele wyth aduersyte as ꝓsperite cōfourmig & referrynge al his werkes to god to ser ue and obey to hys wylle. Euer remēbre the ēde of euery thynge that thou beginneste & also that time loste can not be recouered and thou shalte neuer op teyue vertue wythout laboure & dyligence & whan thou begynneste to be remysse in spyritual labours than thou beginneste to waxe euille If thou applie thy selfe spiritually to more vertue thou shalte fīde greate pease and thanne by grace of god & loue that thou haste to vertue thou shalt fynde the spirytu al exercyse in vertue euer more delectable & lyghter A

feruent & louynge soule is euer redy to all thynges that be expedient to the plesure of god & spiritual p fytte of it selfe It is more labour to resyste vice and inordinate passyons than to be occupyed in bodely labours and yf thou wyl not gyue hede to auoyde the lesse sine thou shalt sone be inducyd to the more And whā thou haste brought the day to the euēti de in vertus occupaciō without eny gret displesure to our lorde thā thou maist be gladde & suerly take thy reste in hym And euer afore all other soules gif hede to thyne owne soule excyte & moue thy selfe to vertue and what so euer thou doest be neuer ne ligent in those thinges that be necessary for thy sou le & loke howe moche thou desyreste to profitte and so moche applye thy selfe violently to gostly & spy= ritual labours. And thus endethe the firste boke of Johñ Gerson of the imitacyon of cryste.

Here begynnethe the ii. boke of Johñ Gerson of the inwarde & deuoute conuersacion of the soule of man.

a After the sentence of oure sauyoure Jesu Chryste the inwarde reyne of god ys in the soule of man. Returne thy selfe with al thy hert to our lorde & forsake the inordi nat loue of the worlde & thy soule shall fynde reste lerne to cōtēpne outwarde thīgis & applie thi mīde to inwarde thyngis & thou shalte pceyue that the

kyngdõ of god ſhall come to the wherwith comith peas & ioye in the holy gooſt that is not graũted to no wycked man Jf thou wylte prepare in thy ſoule a condynge manſyon cryſte ſhalle come & abyde there to thy inly conſolacyon Alle the pryncypalle ioy & delyteh that god hathe in man is in the obedyence and vertue of the ſoule there he is cuſtomably wyth meruelus ſwetnes & gret famylyaryte conforȝtably fedynge it wythe gooſtly ſpeche & doctryne O thou fayth full ſoule prepare thy herte too cryſte thy ſpouſe that he may come therto: and by hys goodnes make therin a manſyon For he ſayth in the goſpell of Johñ: who ſo louethe me he ſhalle obſerue my cõmaũdemẽtis & my faỽ & J with the holy goſte ſhal come to hym & make with him iha bitacyon by grace vnto we bringe him to the celeſti alle habitacion of glorye. Make redy a place in thy ſoule to hym that creatte it & lette no thynge haue intereſſe therin that may offende hym Jf he abyde with the that is lorde of all richeſſe how maiſt thou be poꝛe he ſhalbe a ſuffycient and a faythfulle prouyſoure for the in all thynge erpedyentte for the in whome thou muſt more conſtaũtly hope & byleue thã in euery creature for all creaturs mortal be mutable and thoughe the promys neuer ſo ſurelye yet they maye be ſone chaunged But cryſte that is the ſwete firmament cuer in one abydinge may nat of eny wyſe breke hys abſolute promys By a frende that is mortall neuer ſo feythfulle or beloued yet in that that he is mortall & frayle he may be chaũged

They that thys daye be thy frēdis to morowe may be thyne ennemyes and therfore put no sure confydence but in god whome thou shalt loue & fere aboue all thynge Here we haue no certen habitaciō but whersoeuer we be in this worlde we be as pilgris & straungers & shall neuer haue true reste without we be vnyte to cryste Fyxe thyne iye of thy soule of the presente thinges in this worlde of the pilgrims that gone by the way whych be not taryed by the bewty of those thīgis that bē in their way but thir mindis renne most of the ende of thir iourney So lette the iye of our soules be fixed pfitly i heuē wher be true iyes and than shall we be lesse taryed in the vse of erthly thynges Beware that thou inclyne nat so moth vnto erthly thīges that thine appetite be not therwyth attached & thou made subiete toos the gret enemy the worlde & so spyrytually perissh Lette thy meditacyon be alwaye of hī that is most hygh & directe thy cōtinuall prayer to cryst Jf thou can not occupye thy mynde in the hygh cōtemplacyon of god reste than in the passyon of our sauiour and let thy contēplacyō reste in his blessed woūdis and there thou shalt perceyue synguler confort in all trybulaciōs bodely & goostly And fere not moch of the detractacyon of euill speche of the worldly people ye thou gyue no cause therto For we haue examples of our master cryst that was moste vyle reputed and in hys moste necessyte forsaken of his frendys and aquayntaūce Criste oure leder wolde sufferand be dyspysed & we desyre to be magnifyed

& lothe to suffer iniury or wronge. Criste hadde aduersarys & detractours and we wolde haue all to be our frendes & benefactours. Howe shulde thy pacyẽce be crowned without aduersyte And thou wyll suffer none aduersyte howe shulde thou be the louer of cryst. Jf thou wylt rayne wythe hym in perpetuall plesure suffer wyth him here in tẽpal trybulacyons. Jf thou myghte onys perfytly ent in the inly deuocyon of iesu cryste & perceyue a litel of his feruent loue than thou shuldest but litel force all wordly auaũtage or dysauaũtage but shuldest rather Joye in iniuryes and cõtemptes shewed to the. For the perfyte loue of god incyteth man to cõtinue himselfe in the inly loue of god that is free fro all inordynate affeccyons & may wythout defaute holy conuerte hym selfe to cryste and in hym haue perfyte reste & fruicyõ. He that praiseth the gode of the worlde notte as they be extemed of the wordly peple but as they be of pryce in theyr selfe that psõe is very wyse & rather instructed of god than of mã That soule that hathe at lyberte the inwarde mociõs of vertu & põderethe but litel the outward thiges he abydeth nother place nor tyme to haue vertuꝰ exercises i godelife. The inly mã may sone vnyte & calle to gider his inly powers & vertuꝰ of his soule for they be neuer holy occupied with outwarde thiges The outwarde labouré or exercyse is necessary for a tyme it letteth hys soule but litel of his p feccõns for euery thynge that behappythe to hym wether it be aduersyte or psperyte he referreth yt

to the wyll of god Loke howe moche more amā lo
ueth any worldly thige thā it shulde be louid so mo
che his mynde is distracte & lete fro the true ordyna
te loue of god Jf thy soule were pfitly pourged frō
all inordynate affeccions euery auēture & fortune
comig to the shulde be to the augmētacio of vertue
& grace to thy soule The cause why many thiges
displeale or trouble the is that thou art not yet pfit
ly mortified in thy selfe ne pourged frō all inordina-
te loue of erthly thynges There is no thig that dys
orderyth or filythe the soule of man as ipure & diso
rded loue of creatures Jf thou woldest seke no wor
ldly cōsolacyō outwarde thou mightyste haue thy
medytacio & heuely cōsolacyō in thy soule the why
che excedeth al worldly & transitory confort as he
uen excedethe erthe

¶ The seconde chapter of the humble subiection of
the subiecte to the prelate.

W Ho so euer be wythe the or contrary too
the labour wyth all thy myghte to ha-
ue thy lorde god with the i euery viage
or thig that thou doeste & thā thou may
ste say with Dauid the pphete god is my helper J
shall nat fere the ennemy of man. The mosteimedi
ate mene to haue god with the is to haue a gode cle
ne conscyence And loke to who so euer god puttith
furth his hande to helpe there can no aduersite hurt
hym And yf thou can kepe scylence and pacyence
thou shalt without doute perceyue the helpe of god
in thy nede. He knowethe the tyme and the wayes

of delyueraũce and therfore refrayne & cõmytte thy selfe to hym. It perteyneth to hym to helpe and delyuer the faythfull obedyent soules fro perylle and iuperdye. It is expedyent for our humyliacion and merytte that somtyme other people knowe our defautys and synnes that they maye correcte vs & repreue vs. Whanne man for hys owne defautys humyleth hym selfe than he hathe more compassiõ of the fraylte of other and recõsileth him selfe to those that haue offẽded hym & cõtrary wyse he recõsileth thẽ to hym. Almyghty god ꝓtecteth & defẽdeth the meke mã obedyent & hym he knoweth & coũselleth & enclyneth hym selfe to hym & sendeth gret abundance of grace to him & sheweth his secrete counsel to hi Also he enuiteth him & drawe th him by grace benignly & after his humiliaciõ & depressiõ he ẽhaũseth hi to glory The meke obedyent soule ꝓued by iniury & confusiõ may reste in pese. For in as moch as it is cõtẽpned of the worlde it is in manet ꝛstrayned to flee & reste in god and neuer estimate thy self to haue perfytly profitte without thou repute thy selfe moste vyle of all other.

¶ The iii. chapter of the restfulle & quyette pson.

LOke thou first be quiette thy selfe & thẽ thou mayst the better pacifye other A pacyẽt mã is more cõmendable & profytable than a gret lettred man ipacyent A person that is passionatte lightli beleueth the worste partye cõmõly in euery thing That person that is contente aplyeth euery thig best and that soule that is not wele cõtẽt is inquete

by dyuerse ſuſpiciõs & nother quiete i hi ſelfe ne yet ſuffere the other to be in peale & ſpeke the oftymes thoſe thynges that be not ſyttynge & omyttethe to ſpeke of thoſe thiges that were expediẽt to be ſpokẽ of He cõſidereth what other be boũde to do & is negligent in that that perteineth to hi ſelfe Haue firſt a zele & a reſpecte to thy ſelfe & then thou maiſt bett attende to the dedys of other Thou arte redy to excuſe thy ꝓper errour & defautis & wil not cõſiõ the fraylte of thy neyghboure But it were moze accordige to eẽte too excuſe the neighboure & accuſe thy ſelfe If thou wylt that other ſuppozte & ſuffer the thou muſt cõtime charitably ſuppozte & ſuffer other mẽ how ferre art thou frõ ꝓfite humilite & charite by the which mã ſhuld be moſt wroth wythe his owne offẽces it is no gret mat of paciẽs to becõuerſãte with meke tractable oz charitable cõpanye foz with ſuche ꝓſõs euery body i manerde lith naturally to be accompanyed but it is a ſygne of greate vertue & pacyence to be ꝙuerſãt paciẽtly with howarde wrathful & euyl manered people that be redy to ꝓzoue our pacyẽs with ꝙtradicõn iiuries & wrõgys Blelled be thoſe that emongeſte this people be pacyent foz to them by theyr pacyens ꝓteyneth the kingdom of heuen And that perſone that by grace can applye hym ſelfe moze to ſuffer pacyently ſhall obteyne moze pes & may be called a conqueroure of hym ſelfe & ouer the wozlde a lozde a frende of criſt and the inherytoure of heuen. ¶ The iiii. chapt of pure mynde and a true entente.

man is eleuate & lyft vp from erthely thynges vnto spirituall thynges by fayth and clẽnes of mynde as by the meane of two wynges Thy entent must be symple wythout any duplicyte: & thy affectyon or desyre pure from al disordynaũce The symple & true entent beholdethe god: but the pure mynde apprehendeth & taketh tast of his ineffable swetnes. If thou be fre from al inly and inordinate affectyon ther shal no gode operacyon let the from the wey of perfection. That person that intendeth both the pleasour of god & the pfyte of his neyghbour may haue true & inly lyberte of mynde yf thy herte were pfytely ordred euery creature shulde be a myrroure of lyfe & a boke of holy doctryne to the There is no creature so iperfyte or vyle but i some maner it sheweth the godenes of god: yf thy soule were pore from al inordinate affectiõs thou shulde se & prayse euery thynge in due order. A pure & clene herte pceyueth heuen & helle comonly The inwarde dyspolycion of man is shewed by his outwarde cõuersacyõ there is no ioye in this worlde to the ioye of a clene science And contrary wyse there is no trouble or inquietacion in comparyson of the trouble of the minde discõtent of euel science: As the yren rut in the fyre is clensed from his rust & made clere & shynynge/so the obedient soule made hote in the fyre of tribulacyon is pourged from the rust of synne and made clere in conscience and made ardent in the loue of god and so he is chaunged into a newe man. Whan a soule begynneth to be remysse in vertuous

labour. than it ferethe alytel labour and receiuethe gladly outwarde consolaciō. But whan it begynneth ꝑfytely to ouercome it sylfe: ⁊ to walke myghtely in the way of god than it extemeth the labours or troubles but lyght: the whyche afore were greuous and importable.

¶ The. v. chapt of the ꝓper consideracion of man.

t Here sholde no vertuous ꝑson haue grete confidence in theyr sylfe. For many tymes by the mene of our presūption or tēptacion we lacke bothe grace and wysedom of trewe iugement. the spñall lyght that we haue is but lytel ⁊ yet we lese it sone by our neglygence. And diuerse tymes we be so far ouersene: that we wyll nat or can nat ꝑceyue our ꝓper blyndenes. Diuerse tymes we be euel in our dedis and in defensyon or excusacyon of theym we be worse. There be dyuerse that estimate and thynke theyre dedes be done of zele and charyte the whiche they do by īmoderate passyon and carnalyte we be redy to repreue small offences ī our neighbour ⁊ to excuse our ꝓper grete offēces: we be redy to note the iniuries that be done to vs: but we ꝯsider nat what other suffereth of vs: If we wolde cōsider wel our ꝓper offences we shulde more paciently suffer ⁊ iuge the defautes of other. The vertuous ꝑson consyderynge howe he shal gyue a count of his ꝓper offēces: considereth but lytell the offences of other: for whome he shalle nat answer. Thou shalt neuer be inly deuout without thou kepe scylēce of other mēnes warkes ⁊ wordes ⁊ dylygently beholde thyne

owne. Ifthou gyue thyn attendaunce to god & to thy sylfe onely: the outwarde conuersacyõ of other shal theles moue the where art thou whã thou art nat present to thy sylfe. Ifthou cõsider al otherthinges: thy selfe nat cõsidered what shal it auayle the Thou shalt, pfytespecyally in gostly liuige yfthou pserue thy selfe fro tumultuous wordly occupacyõ & that religious soule may nat gretly, pfyte gostlye that moche applyeth it sylfe to seculer occupacyons Let nothinge be so derely accept to the as thy lorde god or thinge ordred to hym: & estymate al delectacyõ or plesure of any creature nat ordred to hyz but vayne a soule that pfytely loueth god & reputeth al thige vnõ god & his saintes but smal of price. God of his icõprehẽsible godenes replenisseth the the worlde & is the perfyte solace of soule & gladnes of hert.

¶ The. vi. chapt of the gladnes of a gode cõscience.

The consolacion of a gode soule is in consideracion of a gode & clere conscience. Labour euer to haue a gode conscience and than thou shalt becõtinually in gladnes: and myghty to bere pacientlye aduersitees: for a gode cõscience is euer glad amõge aduersitees & in contrarye wyse an euel conscyence is euer ferefulimpacient and inquyete. Thou mayste rest surely if thy herte beynge ryght repreue the nat. Be no tyme glad but whan thou doste wel The euell people haue neuer true or perfyte rest: ne perceyueth nat theinly peas of mynde: for as oure lorde sayth by his prophete Isaye. there is no sure peas to wycked people: and if they thynke they be

labour. than it ferethe alytel labour and receiuethe gladly outwarde consolaciō. But whan it begynneth ꝑfytely to ouercome it sylfe: ⁊ to walke myghtely in the way of god than it extemeth the labours or troubles but lyght: the whyche afore were greuous and importable.

¶ The. v. chapt of the ꝓper consideracion of man.

t Here sholde no vertuous ꝑson haue grete confidence in theyr sylfe. For many tymes by the mene of our presūption or tēptacion we lacke bothe grace and wysedom of trewe iugement. the spñall lyght that we haue is but lytel ⁊ yet we lese it sone by our neglygence. And diuerse tymes we be so far ouersene: that we wyll nat or can nat ꝑceyue our ꝓper blyndenes. Diuerse tymes we be euel in our dedis and in defensyon or excusacyon of theym we be worse. There be dyuerse that estimate and thynke theyre dedes be done of zele and charyte the whiche they do by īmoderate passyon and carnalyte we be redy to repreue small offences ī our neighbour ⁊ to excuse our ꝓper grete offēces: we be redy to note the iniuries that be done to vs: but we ꝯsider nat what other suffereth of vs: If we wolde cōsider wel our ꝓper offences we shulde more paciently suffer ⁊ iuge the defautes of other. The vertuous ꝑson consyderynge howe he shal gyue a count of his ꝓper offēces: considereth but lytell the offences of other: for whome he shalle nat answer. Thou shalt neuer be inly deuout without thou kepe scylēce of other mēnes warkes ⁊ wordes ⁊ dylygently beholde thyne

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sure ne doubt nat aduersite hauinge so great confy
dence in theyre sylfe that they thike no thynge may
remeue theyme from theyre estate. Haue no confy-
deuce in suche maner of people: for without they be
retourned from theyr iniqte thou shalt se the wra-
the of god fal vpon theyme and theyre subtyle and
false way shalbe made vayne: and theyr thoughtis
shal perysshe & they also. It is nat greuous for a py-
fyte louer of god to ioye in tribulacyō: for that is no
ne other but to ioye in the crosse of Jesu cryste. The
honour or ioye that is gyuen to man of man is but
of small quantyte: & ther folowth that ioye for the
moste part heuy uesse. The ioye of gode people is in
the conscience of theyme and nat in the vayne com
mendacion of men. and the gladnes of theyme is of
god & in hym & theyr ioye in vertue & of gode lyfe
Tho that delyre the true & eternall ioy forleth litel
of tēporal felicite. That person hath tranquillyte &
rest of hert that nouther delyreth wordly cōmēda-
cyon ne forleth nat of tēporal discōmēdaciō Thou
art nat more holy yf thou be cōmēded ne lesse vtu
yf thou be dispreysed: & whan so euer thou be com-
mēded or dispreysed thou art as thou art & as oure
lorde the sercher of secrete myndes knoweth the so
thou art vertu or vici: & yf thou sider wel what
thou art within forth thou shalt litel force of the out
warde lāgage of the people. man beholdeth the out
warde parte of the but god beholdeth the hert man
sideth the warkes but god the entēt of euery dede
It is a gode sygne of a meke soule: that euer dothe

and yet extemeth it sylfe to do but lytel or nought. That soule that inquireth nat ne desyreth nat out warde testimony for it selfe: it is a signe that it hathe commyt it sylfe holy to god. The probacion of a vertuous soule stondeth nat in the commendacyon of their sylfe but of god The state of the inly vertuous man is principally to order his minde to god by obediens & loue & be at lybertefrom al outward inordinate affections & desyres. ¶ The. vii. chapter of the loue of Jesu aboue al thynges.

b Lessyd is that soule that perfytly knowynge Jesu crysteloueth hym aboue al thynge and for his loue contempneth it selfe: as it is syttig that a kynge be moste pryncipal in his owne reame So it is acordynge that Jesu be ordred as prncypal in the soule of man/the whyche is his reame as he sayth hym sylfe in the gospel of luke. The kingedome of god is wythin you: that is to say in the soule of a feithful louer of Jesu. The loue of a creature is vayne & vnstable: but the loue of Jesu is feythfulle and perseueraunt. That plon that' wyll' rest or be suppostede of a disceyuable or roton staffe must of necessyte fal therwith. & contrary wyse be a soul ne uer so feble or frayle y fit wyll' rest or applye it selfe with al spũal strength therof to Jesucrysteit shall' be pfytely stablysshed & made strongei hym. Loue hym & kepe hym afore al other. For yf al other freudes forsake the/he wyl nat leue the ne suffer the fynally to perisshe. And thou must somtyme of necessyte be departed from al thy frendes of this world

But ideuour thy selfe to kepe this gret frende Jhū & thou shalt nat be seperate from hym neyther lyuinge nor dieng & thou shalt fynde hym so feythful to the that whan al other fayle of socour & helpe towarde the he shall neuer fayle. And if thou wylte auoyde al inordinate loue of creatures. Jesu wylle gladly ihabite & abyde with the. What so euer thou do to man: or receyue of hym nat ordred to Jesus is as vayne & loste. Be nat adherent ne put nat thy confidens in that thynge that is as an holowe stok or a rede hauinge no substaunce to susteyne the: euery man lyuynge in a mortal body e: sayth our lorde is resembled to hay. and al his bodely pleasure shal sone fade & fal as doth the flowres ī the medowe If thou attende & gyne hede to the outward apparens of man: thou shalt sone be disseyued. If thou wylt besely seche solace & lucre thou shalt fide many tymes displeasour & detriment. if thou seche thy lorde iesu in euery thynge thou shalt truly fynde hym And in lyke wyse if thou seche thy sylfe/ thou shalt fynde thy sylfe/ but to thy destruction. For he that laboureth to haue al other thynges and iesu ꝯpne is more enemy to hym sylfe than al his aduersaryes ouer al the worlde may be. ¶ The. viii. chapter of the famylyer amyte and loue of Jesu:

What soule that hath the gracyous presēs of iheſus hath al thynge that is gode wythout any difficultees prone and redy to euery vertyous operacio And where iesus is nat present by his grace/ there is euery dede of vertue in maner peynfull

There is no perfyte inly and goostely consolacyon but whan iesu speketh in the religius soule Did nat Mary mawdeleyne arise sone whan martha had shewed hyr that hyr mayster cryste iesu was nygh & cleped hyr. That may be called an happye houre whan cryste calleth a soule from lamentacyon and weppynge & specyally of mynde. O thou soule how harde and vndeuout art thou whan iesu is nat wi the the by assystence of his grace. Is it nat more damage to lese his grace thã al the worlde. what may the worlde auayle the wythout the grace of the maker therof: It is in maner a peyne of helle to be sepe rate fro Jesu/& it is a plesaunt paradyse to be vnyt and knyt wyth hym by grace. And ther shal none aduersyte ne other enemye ouercome the/as longe as iesus is with the/and that soule that seketh him and fyndeth hym hath founde the tresour of al tresoures: and if thou lese hym thou hast more damage: than thoughe thou shuldeste lese al the worlde: That person maye be called moste pore that hathe nat iesus/and he is moste ryche that hathe hym by grace: it is great wysedome and cũninge to be conuersaunt with iesus to kepe him with the Labour to haue pfyte mekenes & to be quyete & deuout and iesu shal abyde wyth the. If thou aply thy desires inordinatly to outwarde thynges/thou reiectis the inwarde grace of iesus. and than thou shalt be full desolate of trueamyte and frendshyp. for without his grace and goostly confort/thou shalt neuer haue pfytely goostely gladnes in hym afore al other: And

also we shulde rather wyl to haue al the worlde cõ
trarye to vs: than to offẽde hym. Amõge al thy de
re & special frẽdes chese Jhũ as moste dere feythful
& special whome thou shulde loue for hym silfe & al
other ĩ order to hym. For ther is none other but he
that hath al degrees of godes & amyte but he alon
& therfore in hym & for hym loue bothe thy frendes
& also thy enemyes: & pray for them that they maye
knowe god & ꝑfytely loue hom. Neuer coueit to be
cõmended & loued sĩgulerly For that of ryght belõ
geth to our lorde to whome none may be cõparede.
myxe neuer thy loue with any ĩordinate loue of cre
atnres if thou wylt knowe howe swete Jesus is.
Bnt none may taste of his swetnes without he be
p̃uent with grace: & specyally called of our lorde: al
other callynges set aparte: so that thou syngulerly
abyde wyth hym alon. whan the grace of our lorde
cometh to a soule than it is made stronge to euerye
thĩge that v̄tue req̃reth. & whan grace deꝑteth fro
the soule it is faint & frayle vnapte to do or to suffer
that v̄tue cõmaũdeth: but it be with grete difficul-
te & peyne: but yet leue nat those dedis of v̄tue & dis
payre nat: but ꝯforme thy wyl to the plesure of Je-
su cryste For after winter foloweth somer after the
nyght the day: after the tempest the fayre wether

¶ The. ix. chapter of the desolacyon of wordly con
solacyon.

i T is no great maystry to contempne the cõso
lacion of man: whan that the soule is preuent
wyth heuenlye cõforte; but sothly that soule is full

herde bested that is desolatte of conforte bothe of god and man and yet if it can pacyently suffer this for the loue of our lorde it deserueth to be conforted of hym what greate mastery is it to be mery & deuoute whanne thou perceyueste the grace of god in thy soule redy to helpe the That soule rydethe fulle plesauntely whom the grace of our lorde supporteth and bereth vp. what meruel is yf that soule be not ouer charged wythe trybulacyon that is supported of hym that is omnypotente & is cõueid by hys infynyte wysdom we be glad to haue consolacyon & supportacyon in al our life and labours and sory to be wythoute them or too forsake oure owne pper appetyte & pleasure The holy martyr saynte laurens was so feruente in the loue of oure lorde that he gladly forsoke not alonly the worlde and hys specyall beloued frende & prest sixtus but also hys mortalle lyfe by passyon moste tryble & ferful he ouercame the loue of man by the loue of hys maker & he made cõmutacyon of transytory consolacyon & lyfe for euerlastynge & solaci9 life Here we may lerne to cõforme oure wyl to the wyl & plesur of god whan he of his grace takyth to hys mercye any of oure frẽdis be they neuer so dere and special to vs For lyke as we come to the world by his wil & cõmaũdemẽte so we muste departe fro this mortall lyfe & tẽporall cohabitacion It is no lytylle ne shorte batel a man to ouercome hym selfe & to ordõ all his affectyons to the plesure of god The veraye true louer of god & studi9 desire of vertue is not bely

to acquyre worldly consolacyon or sensual plesurs ne bodely delectacyons: but rather glad for the loue of god to exercyse theyre sylfe in harde and peynful labours whan the spūal & diuyne cōsolacion is graūted to the for a time repute that of his godenes and nat of thy deseruinge: be nat therof ioyful to moche ne pūsume therof vaily but be therof meke & circumspecte & tymerous in al thy actes. for that hour shal passe & tēptacion & tribulacion shal come. And whā they come take nat inoderate thought or sorowe ne of no wyse delspeyre nat but mekely & pacyently abide the diuyne cōsolaciō: for he is of power to graunt to the more abundaūce & continuaūce of spūal consolacion & swetnes than thou had before. And marvayle nat of suche altercaciō in thy mynde for thou art nat the fyrst that hast had experience of these for the holy sayntes prophetes pūarkes & apostles haue had lyke altercacyons of mynde somtyme merybe diuine consolacions & somtimes ꝑued by withdrawynge of cōsolaciō & belapped with tribulaciō & veracion. The ꝑphete dauid hauinge the cōsolacio⁹ plence of the diuine grace saide he sholde neuer be remoued therfro without ende & anon whan he had experiēce of the absence of this grace he saide to our lorde thou hast withdrawē thy delectable chere of thy presēce & I am made desolate & troubled betwene these. ii. extremites of ioy & tribulaciō take we no diffydēce but rather pray we with dauid sainge I shal nat cesse to cry to the for mercy & I shal mekely pray to the my lorde god: so fynally he ꝑcured the

frute & effect of his praier as he testifieth saing Our lorde hath herde me & hath mercy of me & is made my helper & afthe sayth. Gode lorde thou hast tourned my forowe ĩto ioy & thou hast belapped me with ioy. If almyghty god hath ĩ this wise delt with the great excellent sayntes we that be of smal reputaciõ may take therof ꝯfidence in god: thoughe we haue somtyme feruour of spyryte & sõtyme lacke of deuocyon & spũal cõsolacion: for his spyryte of holy ꝯsolacion cometh and departeth at his pleasure as the holy man Job saithe. Thou graciously visited hym in the morntide: and shortly afterwarde thou ꝓued hym by mater of pacyẽce. And therfore wher in shal I trust, or in whome shal I haue confidẽce. but in the great mercy of god & hope of the heuenly helpe: If I myght haue the assystence of goode deuout men/the helpe of holy bokes/and the royall & noble processe of scrypture/also incited to deuocyon by the mene of swete melodious songe. al these thiges may lytel auayle: whan I am left to my fraylte and pouerte without grace: then ther is no better remedye: but by pacyence to remoue our owne wil & conforme vs to the wyll of god. Jhon gerson the autour of this tretyse saith: he neuer had knowlege of religius persõ but he had at somtyme subtracciõ & dymynucion of gostely swetnes: feruour & deuocion. There was neuer religious soule so illumyned or so rauisshed ĩ the visiõ of our lord but it was proued by tẽptaciõ other afore or afterwarde For ther be none worthy to haue the hyghe diuine ꝯtẽplaciõ

but if they be exercysed fyrste with some tribulaciõ for the loue of god It is prouided by the gret wysdõ of god to the electe soulys to haue tẽptacyõs as a signe or tokẽ of cõsolaciõ to come. For to those that be ꝓued paciẽt by tribulaciõ is ꝓmised of our lord heuenly rewarde ⁊ ꝯsolaciõ as it apereth by the sẽtẽce of the holy gooste shewed by the mouth of the holy euãgeliste Johñ seinge who so euer ouercõith tribulaciõ by pacyence vice ⁊ sine by resystẽce shall be fed wyth the frute of the tree of life that is with the clere dyuyne vysyon ⁊ vnspecable fruiciõ of the blessed godhed ⁊ also the diuine ꝯsolaciõ is graũted to mã for to make him more strõge to suffer aduersyte And anone folowith tẽptaciõ lest that mã take any elaciõ of the goostly consolacyon The deuil slepythe not ne thy flesshly appetitis be not yet mortyfyed ⁊ therfore ꝑpare thy selfe to batel for thou hast enmyes on euery side he that neuer sesith to assaile the. ¶ The. x. chapter of yeldynge thankes to god

w hy secheste thou for hys gracys.

reste whan thou arte ordeyned in thys lyfe to laboure Applye thy selfe more to pacyence thã to consolacyon or pleasure too the crosse of penaunce rather than to tẽperal ioye ⁊ plesure Ther is none so seculer or wordly but yf they myghte haue contynuaunce of spyritual ꝯsolaciõ they wold gladly accept it. For the spyrytualle ioyes excede alle other worldly ꝯsolacyons ⁊ bobely plesurs All worldly ⁊ bodely plesurs be trãsitory ⁊ myxte with sõe dele of vnclẽnes. But the spiritual plesures ⁊ desires be

pure honest and ioyfull ꝓceding of vertues & graũ-
ted of our lorde alonely to pure and clene myndes.
But this tranquillyte of goostely consolacyõ is ma-
ny times ouerflowen by the outragious tẽpestis of
tẽptaciõ. The falsely berte of lyuinge & great ꝑdẽ-
ce in our owne sylfe be two thynges moche contra-
ry to heuenly vilitacyon and consolaciõ. Our lorde
sheweth his godenes to man graũtinge to hym the
grace of goostly consolacion. But man shewethe his
vnwise negligence whan he wythdrawethꝑdigne
thanke ne ꝑputeth nat this grace onely to our lorde
and therfore we be nat worthy to haue his mercy-
ful grace to abyde with vs. Grace is euer graunted
to the meke soules that euer be redy to yelde thãkes
to god for his merciful benefaites. & contrary wyse
grace is withdrawen from the vnkynde & the elate
person. I desyre nat to haue that cõsolacion by the
whyche the compunction of hert may be mynisshed
or remoued/ne that desyre or loue that withdraw-
eth ꝑtẽplacion & incyteth my fraile soule to elacyon
Euery excellency is nat holy: ne euery desyre pure:
ne euery swetnes gode & holsom. There be dyuerse
thynges ful dere to man that be nat accepte to god
we shoulde accepte gladlye the grace wherbye we
may be made humble & timerous to god and more
prompte to forsake oure proper appetytes & wylles
That soule that is perfytely enfourmed wyth the
rewarde of grace & lerned with the rod of subtrac-
cyõ of grace hathe none audacite to ascribe any ver-
tu or grace to it sylfe: but rather it reputeth & confessethe

it ſylfe poꝛe & naked. yelde thou to god that is his & to thy ſylfe that is thyn: that is to ſaye thanke oure loꝛde foꝛ his graces & thy ſylfe foꝛ thy ſynne foꝛ the whyche iuge thy ſylfe woꝛthy to haue peyne & ſubtraction of grace. There may no ſoule attayne this hyghe degre of grace oꝛ perfection ne ſtonde therin without it grunde it ſylfe in humylite & obedyence Tho that be moſte p̄cious & highe i the ſight of god be moſte vyle & lowe in theyꝛe pꝛoper ꝓſideratiõ. & the moꝛe pꝛecious that they be i grace the moꝛe meke they be ful of trouthe of heuenly gloꝛy nat auidious of woꝛdly vanyte. Tho that be roted & pfitely fyxed in the dꝛede & loue of god: may nat of no wiſe be obſtynate oꝛ pꝛoude. And tho that aſcrybe al the goodes that they receyue to almyghty god they be nat deſyꝛous of the veyne cõmendaciõ of man but they rather deſyꝛe the gloꝛy & cõmendaciõ whyche is of god alon: and they labour that god be honoured & loued of al his ſayntes: & they refar alle theyꝛe labours to the ſame ende. Be thou kynde in yeldinge thankes to god foꝛ the ſmalle bñfaytes that therby thou mayſte deſerue moꝛe great & pfytable graces. Repute the leſte gyftes of god great and the natural dyffoꝛmytees and ſpecyall tokens of loue: foꝛ they be medicynes & meanes to meke our ſylfe. If we wolde conſider perfytely the honour & dignite of the loꝛde that graũteth vs thoſe gyftes we ſhuld eſteme no gyft lytel ne vyle. Howe may we Iuge that thynge lytel in acceptaciõ that is gyuen of the gret kyge maker & gouerner of the woꝛld without

whose wyll & puidence there falleth no lefe fro the tre. And therfore he gyuethe to dyuerse of his electe people: peynes tribulacions bodely & goſtely as menes of euerlaſtynge promocyon. Who ſo euer deſyre to retayne the grace of god let hym be dilygent i yeldynge thankes for the graces that he hath receyued And euer aplye thy ſylfe to wyſedom & mekeneſſe. lyſt that thou leſe the grace that thou haſt receyued If it fortune by tẽptaciõ or fraylte to be withdrawen from the ſay inly in thy ſoule that thou haſt deſſued the ſubtraccyon therof: and paciẽtly & humbly pray for the recoueringe therof: thou mayſte nat by thy proper merites be reſtored to the mercy & grace loſte by ſynne: but by the mene of the faderly petye and moſte mercyfull paſſion of Jeſu cryſte.

¶ The. xi. chapter of the ſmall noumber of the louers of the croſſe of Jeſu.

JHeſus the heuenly kynge hath many louers of his heuenly kyngedome: but there be fewe that wyl take his croſſe and folowe hym. There be many deſyrers of his conſolacion: nat of his trybulaciõ: he hathe many redy to be partiners of his table & repaſte: but none of his abſtinence & penaunce Al men wolde be glad to haue ioye with hym: but there be nat many that deſyre peyne and tribulaciõ for his loue. Many folowethe hym to be partyners of the fraccyon of his brede: but there be fewe that wyl paciently drinke with hym of his chalice of tribulacion. And many meruelouſly commende hym for his great myracles: but many of theym be lothe

to folowe the shame & vilete of his crosse. There be many that loue hym in prosperite and loue & blysse hym as longe as they receyue of hym prosperyte & consolacyon. And yf he withdrawe hym sylfe for a season fro them by shewynge no tokens of plesure or solacyon: they falle sone to lamentable cõplaynynge & desperaciõ. Tho that loue that lorde nat for prsperyte ne solacion of mynde alonly but prncypally for hym sylfe they blysse hym as hertely in tẽptacyõ trybulaciõ or any other necessyte as they do in the eyze perfyte prsperite. And yf he shulde gyue to them euer in this worlde aduersyte: yet they shulde euer loue and thanke hym. O howe myghty is the pure loue of Jesu nat pmyxed wyth any iordinãce of fauour or affectiõ. Tho that seche of god prncypally by praier or any other vtuous plesure bodely or gostely may be called rather couetous marchaũtes than lyberal louers the reason herof we way p ceyue for tho persons aplye theyre seruyce & loue to our lorde for his benefaytes & they lue & loue the bñ faytes afore god & they loue the bñfaites & gyftes in that they be pfytable to theyr sylfe & so luingly they may be ryghtfully called louers of their selfe rather thã of god. Jt is ful herde to finde any pson so spũal that is perfytely fre from al inordinate affectyons That pson shulde nat be pfytable or desyrer onely of those that be nere hym: but of the far extremytes of the worlde Jf a persõ were so vtu⁹ that he wold leue al the worldes substaunce & do grete penaunce & had al knowlege: and were feruent in deuocyon

yet he shulde nat attayne the moste excellent & grete
perfeccyon in lyuinge: to the whych he may nat ap-
che without al other thinges forsaken he vnterly re-
noũce his owne sylfe & holy forsake his owne wyll
& liuinge & beinge at lyberte & fre from al pryuate &
seueral affectiõs & desyres. and whã thou hast done
al that thou knowest to be done exsteme & iuge thy
selfe as thou had of thy selfe no thing done & as the
auctour of trouthe our sauiour sayth: whan we ha-
ue done that is possible to be done: yet we be of oure
selfe vnprofitable seruaũtes & nat worthy to be re-
warded but of his grace. than we beynge pore and
frayle body & soule voyde of al merytorius vertue
may cõuenientlysay wyth the prophete Dauid. I
am desolate & pore. There is none more ryche none
more frene at lybette or moore of power than that
soule that knoweth it sylfe: and wyl be redy to for-
sake nat onely al worldly thynges. but also it selfe &
repute and iuge it selfe moste vyle of al other.

The. xii. chapter is of the royall and victorio9 way
of the holy crosse.

t Here be many that repute the wordes of oure
sauyour harde and peynfull whan he sayth
we may nat be his disciples without we denie and
renounce our owne wyll: and take the crosse and fo
lowe hym. But it shalbe more peyneful and sorow
ful without comparyson for to here the wordes of
mouthe in the extreme and last iugement: whanne
he shal pronownce the wordes of perpetual dãpna
cyon sayuge to the reprobate creatures: Go yefro

me for euer to the perpetuell fyre. that is ordeyned for the deuyll & his angels Tho that nowe here the worde of god and be gladde to folowe it. then they shalle not be astonyed of theyr owne partye herīge the wordes of dāpnaciō of the reproued people whē our Lorde shall come to deme all the worlde the syne of the cros shall be heuen. & so tho that be trewe seruantes of the lorde that was crucifyed. & at that day hauīge his conisans or signe that is to saye the cros of penaūce: then may they haue full sure accesse to him their mayster & Juge. Why feresst thou to take the cros of shorte penaūce wherby thou mayst come suerly to the ppetuel ioyfull kīgdom. in the vertue of the cros is spūal helthe & lyfe ptectiō from oure enemye. & infusiō of heuēly swetnes. the strēgth of mynde the ioye of the spirite. there is profytable & excellēt vertue with pfeccyō of holynes of lyuinge There is no helth of the soule ne hope of heuenly lyfe. But by the vertue of the cros. & therfore take the cros of penaūce & folowe Jhū thy leder īto euerlastynge blys. He hath gone afore the/berīge the crosse and therupō for thy loue suffred deth. then take the cros of tribulacion/sikines or other diseases & desyre to suffer dethe for his loue. yf thou wylt be assēblyd to hym in pacientlly suffrynge peyne tribulacyon & deth. than thou shalt be partener of his plesure consolatyon & ppetuel lyfe & ioye. Than beholde what vertue cōmeth by the holy cros. and what abūdāce of grace by the ardent desyre to suffer dethe for the loue of our lorde. There is none other way to come

to life & inly pes. but by the wey of the crosse of penaũce & contynual mortyficacõn of our rebellyous sensual partis. Go whether so euer thou wilt & enquyre what so euer thou desirest: but thou shalt neuer abowe the vnder the fende a more excellent & sure wey than by the wey of imitaciõ of the holy cros Dispose thy selfe & order euery thinge aft thy ꝓper wyll & desire & thou shalt fynde thou must euer suffre outher frely & by thy wyl or violently & ayenste thy wil & so thou shalt nat auoyde the crosse outher of sykenesse & peyne ĩ thy body/ or ellis tribulacõn ĩ thy soule. Sõtyme our lorde deleth with the as he wolde forsake the/ & somtyme by his wysdome he suffreth the to be ĩiured & vexed of thy neighbour: & somtyme of thyn owne selfe: & there is no remedye ne alienacõn. but thou must paciently suffre. to it please the great phisicõn to sende a legians & remedy to the. For he wyl that thou lerne to suffre tribulacõn that therby thou mayst be made more hũble & holy ꝯuerte thy selfe to hym. There be none that ꝑceyueth or inly & hertly foloweth the glorio⁹ passion of crist as tho that for his loue or the ꝓfite or ther soules hath had ꝯformable peyne. This crosse of tribulaciõ is euer redy & abideth the ĩ euery place: and therfore thou maist nat auoyde it ĩ any place. For if thou were secluded fro al the worlde. yit thou shuldest haue exꝑiens of this cros of tribulaciõ ĩ thy self Cõuerte thy selfe to those aboue the. or els to those that ben vnder the. and about the and loke within the. And in all these thou shalte fynde the crosse of

temptacyon and tribulacion: and therfore it is expe
dient to the euer to arme thy sylfe wyth pacience: if
thou wylt haue inly peas and the crowne of perpe
tual triumphe and ioy. Endeuour thy sylfe to bere
this crosse of tribulacion pacientlȳ and it shalle sus
teyne the myghtely & lede the to a ioyful ende whet
thou shalt neuer bere the burden of anye kynde of
tribulaciō or tēptaciō. If thou bere this crosse ayēst
thy wyl than thou berest a burden that more char
geth thy lūfe and therfore in as moch as thou must
of necessyte bere it: applye thy sylfe that thou paciēt
ly susteyne it. and dout the nat if thou abiecte it and
put it away: but thou shalt haue another: and per
auēture a more heuy and greuous to susteyne thyn
kest thou to auoyde that neuer mortall creature yet
myght escape. What saynt fro the begynnynge of
the worlde to this day hath come to heuen without
this crosse of tribulacion. No nat the sonne of god
our sauiour: the whyche from his fyrste comyng in
to this worlde: vnto his departige was nat the spa
ce of one houre alyenate from the peyne of the cros
and tribulatiou It was behouable that crist shuld
suffer dethe and aryse agayne: and so to enter into
his glory. Howe shulde thou synful creature thyn
ke that thou shulde go to heuen by any other way
than by the playne/right and hyghe kynges waye
that is to say the way of the crosse. Desyrest thou
to come to heuen by pleasure and ioye. Nowe sythe
the ledar of lyfe wyth al his martyrs haue paste by
the way of tribulacyon and the crosse, who so euer

intende to come to heuen wythout the way of trybulaciō & the crosse they ere from the right way for al the way of this mortal lyfe is ful of myſry & crosses of trybulaciō. And euer the more that a soule ꝓfyteth in vertue the more peynful crosses & greuo⁹ trybulacions it shal fynde partly for the fende assaileth more fyersly those persons whome he seeth encrease more in vertue. The seconde cause is. for the more strongly a soule encrease ī vertue the more desyre it hathe to be eleuate from the incōmoditees of this temperal exyle: & to be at lyberte in the perpetual ioye & proper countrey But the soule thus vexed with many folde afflyccyōs may singulerly be reconforted whan it ꝑceyueth that for euery trybulacion paciently & by grace ouercome it shalbe rewarded with the frute of euerlastinge lyfe And euer the body is punysshed wythe peyne & tribulaciou: the more shal the soule receyue of spyrituall strength & consolacyon. And somtyme the soule is so reconforted in aduersyte and tribulacion that it wolde nat be wythout theym consyderynge that therby it is made conformable to our sauiour cryste. And also it considereth wel that the more peyne & tribulaciō it may suffer for his loue the more acceptable it shal be in his syght. Howe may this be that man by pacience suffereth and desireth that nature fleeth and hateth nat by no vertue in man but by the sīguler grace of Jesu cryste. It is nat the naturall appetyte of man to loue and suffer a peynfull crose to chastyse the bodye and subdue it to the seruyce of the

ſpirite. to fle honours/ & gladly accepte repues and iiuries: to deſpyſe hym ſelfe: & deſyre to be deſpiſed/ paciently to ſuffre al aduerſites with ſhames & repues/ & to deſyre no ꝓſpite in this worlde. Beholde thy ſelfe well/ & thou ſhalt well preyue that if thou haue theſe thinges aforeſaide: thou haſt nat thē of thy ſelfe: but if thou wolt applye thy ſelfe & haue cō fidens in god: he ſhal ſende the fro heuen that thou ſhalt haue thes vtuos & alſo thy ſenſual ptys wyth the worlde ſhalbe made ſubgettis to the. & if thou wylt arme thy ſelfe with the ſycke feyth & the croſſe of ieſu criſt: thou ſhalt nat nede to fere the enuyous ſubtilte of the fende. than ꝓpare thy ſelfe as a feyth ful ſeruant of ieſu criſt to bere his croſſe ꝙſtantly. cō ſideringe howe he thy lorde did bere it for the peyn= fully & mercifully: order thy ſelfe to ſuffre many ad uerſites iiuries & wronges i thys myſerable lyfe: & ſo thou ſhalt haue hi with the wher ſo euer thou be & alſo thou ſhalt fynd him where ſo euer thou hide the. Than if thou deſire to be dere & a frende to thy redemer & haue part of his ꝙſolacōn/ deſire affectu= ally to drynke with hym of his chalys of tribulaciō deſire no ꝙſolacōns ne ꝓſpite but at the wyl of god & order thy ſelfe to ſuffre trybulacōns/ and repute them as the moſt ſpecial ꝙſolacions. for they be the redy menys to come to the heuenly & ꝓpetual conſo lacions. whan thou comeſt to that degre of paciens that tribulacōn is ſwete and pleſaunt to the for the loue of god: than exſteme thy ſelfe in gode ſtate and that thou haſt founde paradiſe in erthe. And as lon

ge as it is greuo⁹ to the to suffer & enforsest thy silfe to fle tribulacion: so longe thou art nat in the ꝑfyte state of pacience: & wher soeuer thou fleest thou shal fynde trybulacyon nere & folowe the If thou order thy sylfe euer to suffer paciētly & to haue remēbraū ce of thy deth than thou shalt ꝑceyue thy silfe ī god state & also ī q̄etnes & rest. If thou were so perfyte that thou were rauisshed spiritually with paule in to the thyrde heuen: thou shuldest nat be sure ther- by to be without aduersyte. For our sauiour spekī- ge of paule say the: I shal shewe hym howe manye thynges he shal suffer for my name. Than yf thou wyl serue and loue thy lorde perpetually thou must nowe suffer & say many tymes to thy sylfe: wolde to god I were able for to suffer for the name of my swete lorde Iesu. For therby thou shuldest gyue oc cason of specyal edificacion to thy neyghbour gret glorye to thy sylfe & exultation of gladnes to the ho ly aungels. Al people in manerrecōmende pacience but ther be fewe that wyl vse it. Thou that takeste great labours & suffereste moche for the loue of the worlde and wordly thynges: by gretar reson thou shulde be glad to suffer alytel for the loue of the mo ste true louer cryste. And euer the more thou morty fy discretely thy sylfe the more thou begīnest to liue in the syght of god. There is no ꝑson apte to cōpre- hende heuenly thynges without they submyt their sylfe to suffer aduersite for the loue of criste There is no thīge more ꝓfitabble for thy sylfe & acceptable to god thā to be pacient & glad to suffer for the loue

of hym And if prosperite & aduersite were put in thy
election thou shuldeste rather chese aduersytethan
desyre to be recreate with many cõsolaciõs/ For by
aduersyetthou arte made conformable vnto cryste
& all hys sayntys Dure meryte & pfeccyon of state
stondith not in grete plesant & delectable consolacy
ons but rather i greuous tẽptacõns & tribulacõns
& penalyte of lyfe Ifther had be any more expedy-
ent mene to the helthe of man than to suffer peyne
& trybulaciõ our lorde cryste wolde haue shewed it
by wordys & exauinples. But he exorted hys dys-
cyples & all other that woll folowe hym to heuẽ to
take the crosse as the most mediate mene to folowe
hym sayinge who so wyl folowe me to heuen they
must denye theyr owne selfe forsakige ther pp wyl
& take the crosse of penaunce & so folowe me After
all these thiges redde & perfytly serchyd it folowtih
as a finall cõclusiõ that it is behouabyl to vs to ent
in to the kyngdom of heuen by many trybulacõns

Here begynneth the.iii: boke.

The fyrst chapt reyneth the inwarde spekig of
oure lorde Jhũ cryst to mãys soule that he hathe
specyally chosen.

I Do sayth suche a faythful sowle I shalle
attende & here what oure lorde shall spe-
ke in me. Blessyd is that soule the whyche
hetythe our lorde god speke in it and that
conceyuethe of hys mouthe a worde of consolacion

Blessyd be the eres: that here the stylle spekynge or rownyng of almyghty god & ponder nat the discrete ful callynge of pryeuy mouinge of the worlde blessyd be the eres that rest nat in the flaterig or worldly voyce outwarde sownige. But rather herynge trouthe that speketh & enfourmethe mannes soule iwardly. Blessyd be the iyen that be shyt to the delectable syght of outwarde or wordly thynges and that gyue hede deuoutly to gostly thynges. Blessid be they that by grace & by the lyght of soule perceyue the true inly entent of scripture: & that prepare hem dayly by exercyse of soule to conceyue the celestyall preuytees. Blessid be they that labour besely i soule to beholde & loue god almyghty & his pleasour i all thynges: & for that auoyde from them al worldlye besynes or desyres that let suche deuocyon: O thou my soule attende and gyue hede to the premysses & shyt thy senses or sensual partes: that thou mayste here gostly what thy lorde speketh in the inwyrde inspiracõ. Thy lorde & louer saith to the: I am thy helthe & peas & lyfe euerlastynge Ioyne and knytte the surely to me & thou shalt fynde rest and peas of conscience: and after this euerlastinge peas and life Forsake thy loue of soule & trãsitorye & erthely thiges: and diligently seche euerlastinge thiges what be all temporal thynges but deceyuable and what may any creature help the if thy lorde god that made the forsake the wherfor/ refusest thou all worldly thynges: & ioyne & cleue by clene and stedfaste loue & seruice to almyghty god thy redemar that thou

mayste here aft attayne the eternal felycyte ī heue.
¶ The seconde chapter how trouthe speketh īwardely to mannes soule wythout noyse.

a Denout soule after that it hath herd the swete instyllant spkeynge of his lorde god: as a man enflamed wyth loue desyrethe more or lenger speche wyth our lorde saynge wythe the Prophete Samuel thus. Speke gode lorde for thy seruaunt is redy to here the/ I am thy seruaunt gyue me vnderstondig to knowe thy cōmaūdemētis & sainges Bowe & make my hert & soule to fele & folowe thy wordes and instyl into my soule thy holye techyng & wordes as the dewe dropeth vpō the grasse I say nat as the chyldren of Israel dyd to Moyses. Speke thou to vs & we shal here the gladly: let nat oure lorde speke to vs lyst we dye for drede. So be it nat wyth me gode lorde. But rather I beseke the humbly & desirously with the ꝓphete samuel that thou vouchesaue to speke to me thy sylfe I shal here the. Let nether moyses ne none other ꝓphete but thou gode lorde the īwarde inspirour of al ꝓphetes speke to me & in me. For thou onely wythout them maye pfytely teche me. They wythout thy godenes cannat prophyte me. They may welle pfer & vtter thy wordes: but they can nat gyue the spyrite of vndestondinge they pfer fayre wordes but if thou worke nat with them they make none ardour inward they shewe fayr letters & wrytinges but thou alone openest their sense they profer great mysteries: but thou alone openest the clere vnderstondyng of them

They shewe thy commaũdemẽtes to be fulfylled/ but thou allon helpes vs by thy grace to perfourme them They shewe vs the way that we shulde walke ī but thou alon doost forth vs to goo therī. Theye worke only without forth but thou only illuminist within forth. They onelye water outwardlye/ but thou gyuest vs the frute of grace and gode workes They crye & speke to vs in outwarde wordes. but thou gyuest vnderstondynge of that we here wherfore I beseke the that I may here the speke to me. & nat moyses/ lyst I dye & be voyde of the frute of godelyuinge if I be onely outwardely monysshed & nat enflamed īwardly that nat thy worde be onely herde/ & nat fulled ī dede/ knowen/ & nat loued bi leued & nat kept & so be to me dãpnaciõ. speke thou gode lorde to me & thy seruaunt shal be redy to here the: for thou hast the wordes of etnal lyfe shyt ī the Speke to me I beseche the the wordes of solacyõ & forth to my soule & to the amendement of my lyfe to thy euerlastinge laude and prayslynge in heuen.

¶ The. iii. chapt howe the wordes of god shuldbe mekely herde. & howe many ponõ them nat ī their conscyence.

O Ur lorde speketh to his deuout seruaũt saige thus My sõne gyue hede to my wordes they be ful swete pcellynge al wysedome & cunninge of philosophers & wise men of this worlde. My wordys be spũal & goostely lyfe/ & nat payslyble ī mãnes mynde/ they be nat to be aplyed ne drawed as vayne complacens/ but to be herdestedfastlyin scyleuce

and peas of ſoule and to be taken with al humylite & deſyre of the ſoule. The deuout ſeruaũt of god an ſwereth his lorde god thus ſainge to hym. Bleſſyd is that man that thou doeſt enforme and tech gode lorde to vnderſtõde thy lawes and cõmaũdemẽtis that thou mayſt ſo ſpare hym i the day of thy wra the fro thy indignaciõ that hebe nat loſte wythout cõforte in the londe of dãpnaciõ. Our lorde ſayth a gayne. I haue taught prophetis with other fro the begynninge of the worlde hytherto: and yet I ces nat to enforme men. but many there be that be har de and defe to here my wordes. Many here moore gladly the worldly ſpekynge than godly or goſtly ſpekynge. Many folowe rather ther flefſhly appe tytes of theyr body: than the pleaſure or cõmaũde ment of god. The worlde ꝓmytteth and ſomtyme gyueth vs tẽporal thynges & lytel of valour for the whyche we ſerue it with great deſyre. But god al myghty ꝓmytteth & geueth vs hye thynges & eter nal & yet men be dul & lowe to his ſeruyce and to at tayne ſuch rewardes as he ꝓmytteth. Who ſo ſer ueth & obeyeth god almyghty in obſeruinge his cõ maũdemẽtis: as it is obeyed to worldly prynces & maiſters? Almoſte none. for a lytel ſe or ꝑbend gret iourneys & harde labours be take in honde for ſuch worldly lordes & for the etnal lyfe ſkarſly we maye any labour or any hardnes ſuffer. So a vyle pryce is beſely ſought: & an excellent reward is put vnd For a peny to be goten or won we wyl lyghtly put our body & ſoule in ieopdye & auẽture & for a vaine

thinge and a lytel pmyse we gyue oft our selfe day and night to grete fatigacyon. but alasse for god al might that is euerlastig goodnes & reward of right wyse peple. for the vnspekable and iestymable ioy i heuē. or for the hye honour & glorye inestymable for to be had i rewarde i heuē: we disdeyn & be slowe to suffir a litel fatigaciō. Be thou a shamed sayth our lorde god to slowe folke & repuith thē with their fe= uice. that worldli folke be foūde more diligēt to thei re pdyciō. thā be to euerlastinge lyfe. they ioy more in vanite than outher in trouth or stedfast thynges and yet they be oft frustrate of that. that they trust vpon. but the promyse of our lorde god deceyuethe no man. for he is true & faythfulin al his wordes & behestes to suche folke specyally that serue him vn= to theyr ende. I am sayth he the rewarder of alle gode folke and theprouer and helper of all deuoute men. wryte my wordes sayth he in thy hert & thin ke vpon them. they shall be to the right necessary in tyme of trybulacyon. Thou shalt vnderstādein ty= me of my vysitacyon these thinges that thou redist byfore & vnderstand nat. I am wont to visyte say the our lorde my seruaūtes in two maner wyse. that is to saye by pbacyō and solacyō. I pue thē dayly by rebukynge theyr vyces & defautes. and I cōforte them agayn eby exortacyō to vertue and to the encrese of grace. Yethat hereth my wordes and dispiseth thez hath that shal iuge hī in the last day. ¶ The. iiii chapt howe by prayer we may opteyne to deuocyon.

t Hou gode lorde arte all goodnes. I am natte worthy to speke to the. Thy excellens is snche I am thy moste pore seruaunte & moste abiect wor me moste pore and ꝯtemptyble of al other for I am very noughte. no thinge hauynge ne no thynge of valoure. Thou alone gode lorde art god right wyse and holy thou art almyghty. thou geuest al thynge thou fulfyllest al thinges. leuinge alonly the synfull voyde of grace. Haue mynde gode lorde of thy merites and fulfyl my hert withthy grace for thy workynge is neuer voyde. Howe may I lyue without grete anguisshe and perplixite in this wretchid lyfe but yf thy grace and mercy ꝯfort me. wherfor I beseche the that thou turne nat thy gracyo⁹ face of helpe frō me Tary nat thy visitaciō frō me withdraw nat thy swete ꝯsolacyō fro me. That nat my soule be arified & be made as dry erth without the moystour of grace. gode lorde teche me to knowe & fulfyl thy wyl teche me to lyue humbly and worthely in thy plesure for thou art al wysdome ī the whiche thou knewe me byfore the worlde was & byfore I was brought into this lyfe by natural byrthe

¶ The. v. chapt howe we ought to byleue truth &

s Oñe sayth our lorde (hūilyte before god here walke byfore me alway ī truth & simplicite of hert & al doublenes auoyde frome the in suche wyse do alwaye seke me. He that walketh byfore me & alwey in trouthe: shalbe saue from al ꝑrellis & Joberdys. & trouth shal delyuer hym frō deceyuours & from the detraccyō of yll men. And yf trouthe de-

lyuer the. thou shalt be very fre from the vaine wor
dys of men in this worlde & shal nat set by theym.
It is true sayth a deuout soule to god that thou sai
ste be it done aft thy saige. Thy trouth teche me ke
pe me & brige me to saluacyō & gode ēde and deliuer
me frō al euyl affeccīō frō al inordinate loue so that
I may walke withe the godelorde in lyberte & fre
dom of herte. Truth sayth agayne to suche a soule
I shal teche the thiges that be right wyse and plesā
te before me. Remēbre thy synnes past withe greate
displesure & heuynes and repute the nat any thinge
of valoure for any gode dede that thou haste done.
Thynke verely thou art a synner bywrapped and
boūde i many passiōs & sines thike that of thyn o'w
ne selfe thou art nought & sone turneste to that that
nought is thou art sone ouercom with sin thou art
sone trobled & oft brokē with passiōs of sin thou ha
ste nothige of thy selfe that thou maist magnify thy
selfe of. but many thiges thou haste wherfore thou
o'weste to vylipēde the. for thou art more feble thāne
thou kno'weste thy selfe. Therfore let no thynge that
thou doste seme to the gret of price. of al thiges that
thou doeste estemne nothinge pcyous or in valour or ī
reputacyō & laudable. but that thige that is eternal
so that the euerlastig trouth be plesaūt to the befor
any thinge ellys. & that al vilyte or syn specyal thin
o'wne syn & foulnes displese the so that nothig be to
the so odio⁹. as synne & wickednes the which ou
ght to displease the more than the damage or losse
of any other worldly thynge. Sōme thēr be that

walke nat clerly before me. but they be led by pryde & curyosite to serche & knowe my secretes & the hye thinges of my godhed. & so thei be necligēt about thē selfe to knowe theyr sines and gostly helth. suche psons fal oftē tymes into temptaciōs & greuous synnes left to thē selfe for their pride & curiosite that they folowe. drede thou therfor the iugemētes of god and the iportable wrathe of god almighty. Discusse nat ne enserche the meruelo⁹ werkes of god but ryder thou wel thy sines and wyckednes how oft and in how many grete thynges thou hast offēded & trespast agaynst god. & how many gode thynges thou hast left vndōe of recheleśnes. som folke ther be that bere their deuocyon al in bokes. som in ymagis and som in outward tokens & figures. som ther be that bere me in mouthe oft naminge me in worde but li tell in herte. and som other there be. that haue their intellecciō or resō clerly illumyned with the light of vnderstādinge & their affecte so pourged of erthly thinges that they alway aspyre to eternal thinges greuously berynge to here cōmeninge of erthely thynges. takinge but scarsly of suche thinges as be necessarily required to natural life. suche knowe what the spirit of trouth speketh in thē the which techeth thē to dispyse erthly thinges & to loue heuēly goodes. & to dispyse the worlde & worldely thinges & to desyre euer heuen and celestyal thynges.

¶ The. vi. chap of the meruelous desyre and affecte of the loue of god.

O Thou fader celestial the eternal fader of my lorde iesu cirst I loue the & blisse the. for thou hast vouche saue to remēbre & beholde me louingly with thy gracious solacōn. O thou fader of mercy & god of solacōn I thanke the that thou cōforteste me vnworthy to haue any cōsolacōn. I blysse & prayse the alwey with thy only begoten son / & the holy gost without ende. whan thou gode lorde my louer as thou art of al mankynde shal come īto my herte al my īwarde ptis shal ioy. Thou art my ioy thou art my hope / & refuge in the tyme of my trybulacōn. but for asmoche as I am yit impfight of vertue & feble in loue. Therfore I haue nede to be comforted & helped of the. wherfore I beseche the endles goodnes to vesite me oft tymes and instruct me with thy hooly discyplynes & techinges. Delyuer me from passions / & hele my herte fro al inordynate desyres & affeccions. Se that I inwardly be purged & eleuate from worldly affeccions and may be made apte and able to loue the gode lorde spiritually: stronge in paciens to suffre for the / and stable by pseueraunce in goodnes. Loue is a greate thinge & an excellent vertue: that makethe euery greuous & hard thinge light / swete / imporyble thynge / easy to bere. and bitter thinges swete and sauorable. the loue of iesu perfightly imprented in mannys soule makethe a man do greate thinges and exhortethe hym therafter alwey to desyre more and moreperfight thinges. Goostly loue desyreth euer to ascende to heuenly goodes & vilypendeth al erthely thyn

ges: his necessaryes saued. Such goostly loue coueyteth to be fre and alyenate from al worldly occupacyons: lyst that his inwarde syght of soule be derked or letted: ne his affeccyon to goostly & heuenlye thinges be letted from his liberte by worldly thynges: No thinge is more swete than is loue: no thynge more stronge than loue: no thynge hygher/ larger/ mery er/ fuller/ ne better in heuen or erthe. For loue cometh of god: ne it may nat rest finally i any creature lower than god. It maketh a man renew and ioye. it makethe a man fre in his soule without any retaynynge of synne. it maketh a man set nought by worldlye godes: but departe wyth all that he hath to releue the indigens and mysery of other folke. Also it maketh a man ytent wyth that lytell that god sēdeth hym: & nought to desyre that pteyneth to other: for he resteth aboue al thynge erthly in one perfyte godnes: that is to say/ in god almighty: of whome al other godenes effloweth & pcedeth Suche a pson beholdeth nat onely the gyftes that be gyuen to hym. but he attendethe aboue al thynge with loue and drede vnto god the gyuer. Loue knoweth no mesure. but it incēdethe the louer out of mesure. Loue maketh a man to fele no hardnes ne other burden layde vpon hym. and it maketh a man nat repute any labour that is impute to hym it maketh any man to desyre ouer his power and myght. it compleynethe nat of impotencye any tyme: For it makethe a man to thynke alle thynges possible to hyz & leful Loue therfore doth & may do

grete thynges where the louer lyeth nat nor defayleth nat. it maketh a man gladly to wake whan he is dul and disposed to slepe whanne a man is wery it maketh hym nat to acount it. whanne a manne is artyd or troubled: it chasethe away allefere and trouble in warde. For as a quycke bronde or flame of fyre if it be moued or blowē it flameth vpwarde so a goostely louer in troubles is lyft vp by feruoure of loue to god. and so by the helpe of god almighty he ouer passeth al suche peynes and trybulacyouns He that is a goostely louer knoweth that the ardēt desyre of mannes soule is a grete cry ein the ere of almighty god. the which cry e say inwardly to almighty god. Thou gode lorde art my loue thou art al my desyre. and I am thy creature. dylate my herte in thy loue. that I may lerne too taste by the inwarde mouth of my soule howe swete thou art in loue and what is to a man to be lyquifyed and molten in loue or to swymme therin. I am holden and bounde in loue so that I goo aboue my selfe for grete marueyle & feruour of loue. I beseke the gode lorde that I may synge the songe of loue & folowe the my louer by vertuous lyuinge euer to ascēde to the ī pfytnes of lyuinge. so that my soule may be strengthed in prayslinge of thy magesteby ioyfull loue of thy goodnes. I beseke the alway that I may loue the more thā my selfe & that I may euer loue my selfe & al other that loue the. for the & ī the as the lawe of loue that thou cōmāded monisshеth. loue is swifte/clere/pyteous/ mery/ and iocounde/it is stronge/

pacient. wyse. feythfull longe abidynge. manly and neuer hyd but alwey redy. where so a man sekethe hymselfe. there he fallethe fro loue. for loue is circũspecte very meke & religyous. nat light ne gyuyng hede to vayne thynyes. Very loue is sobre. chaste. stable. quyet/& kepte in his bondys. Also loue maketh a man subiect and obedyent to his prelate. It maketh a man ferme and stable in vertuous lyfe. & to seme vile and despecte or vnworthy in his owne sight. Also it maketh a man deuoute to god. kynde & alwey to byleue & trust in hym thoughe he haue nat suche sauour or apprximacõn to his goodnes that perfight folke haue. for no man here lyuynge may in loue wythout langour & heuynes. He that is nat alwaye redy to suffer & to applye hym selfe to the wil of god almyghty his louer: he is nat worthy to be called a louer/for it perteynethe to a louer to suffer gladly al harde & bytter thynges for his louer & nat to declyne fro hym for any ꝯrario⁹ thing

¶ The viii. chapter howe a true louer is proued.

HE that leuethe or forsakethe the loue or the vertue that he hathe begonne with: for a lytel aduersite or trouble. or that in suche tyme seketh lightly worldly ꝯsolacõn/he is nat prudẽt ne strong louer: for a stronge louer standeth stably ī temptacion/& he gyueth nat hede ne place to the deceyteful ꝑsuasions of the enemye. he is nat broken by inpacyens: by aduersitees ne illuded or disceyued by/prosper⁹ thynges. A wise & a prudent louer pondereth nat the gyft that is gyuen: so moche as the loue of

the gyuer. He conceyueth rather the loue of the gy-
uer than the gyft that is gyuen & prepondereth the
gyuer before al thynges gyuen: A noble & verayl o
uer resteth nat i the gift that god almyghty giueth
but in god that is the gyuer of al godes: that man
is nat al disordred that sõtyme lesse conceyueth or põ
dereth god almyghty or his sayntes than he wold
do. For that gode & swete desire that a man sõtime
conceyueth in his soule is the effect of grace gyuen to
man in this present lyfe & a taste & sauour of heuen
ly glory: to the whyche we may nat rest ouermoch
by confidens or trust of soule: for it goeth and cometh
mouably & is nat pmanent A man to fyght or stry
ue against the euel mocyons of his soule & to ouer-
come the suggestiõs of the deuyl is a token of vertue
& of great meryte. See therfore what so euer thou
art that no strõge fantasies of any mat trouble the
kepe styl thy purpose & right itenciõ of soule to god
& thou shalt nat fal. Thynke nat that it is illusyon
that thou art sõtyme rauysshed in extasy or excesse
of mide & so retorned agayn to costomable lightnes
of hert For thou suffrest rather such discens ayenst
thy wyl than wylfully. As longe as suche contrario
disordred or veine thoughtes displese the & thou stri
uest agayne them whan they e rise i the it is to thy
meryte & no losse or hynderaũce. I knowe / sayth e
our lord iesu to his louer that the olde enemy to mã
doth alway his power to let thy wyl and desyre in
godenes & to hyrnd and let the from al gode and de-
uout exercyse: as fro the worshipt that thou art boũ

de to honour me with & my sayntes & fro the medi
tacion or remẽbraũce of my passyõ fro the remẽbrã
ce of sines with bitternes of soule fro the pseruacy-
on of thy hert fro euyl: & from wyll to pfyte i gode
nes & vtue. Many ydel & euel thoughtes he sugge-
steth to mãnis soule: to make hym both loth & we-
ry with prayer & other vertuous exercyses lowe cõ
fessiõ displeaseth hym gretly. and if he may he wyl
let a man of his cõmuniõ. Set nat by hym nebyle
ue hym nat: for he layeth before the many snaris of
disceyte. whan he sheweth to thy soule euel thiges
or vncleneDyspitously say to hym/go fro me thou
foule wycked spiryt. Thowe workes that bringist
such foule thynges to intyse me. Be thou ashamed
for thou art foule of thy silfe go fro met hou fals dis
ceyuour of mãkynde thou shalt haue no part i me
For my sauyour Jesu shal stonde with mei my de
fens as a strõge warryour to thy cõfusiõ. I had le
uer dye & suffer al maner peyne than to cõsẽt to the
Holde peas & cesse of thy tẽptaciõs I wyll no more
here ne gyue hede to the thoughe thou were me ne-
uer so moch: For almyghty god is my helpar who
me I drede He is the defendar of my lyfe vpõ who
me I trust. ye if the strengthe of castels withstande
me I shal nat drede. For our lorde is my helpar: &
redemar. Fight & striue agaiist such intysemẽtis as
a godeknight & if thou sõtyme be ouercome by thy
feblenes or fraylte: take than more cõfort & strẽgth
of soule than thou dyd before: trustynge therby to
haue the more large grace & cõfort of god & beware

the after of pryde & vaine glory for therby be many led into erroneous wayes and fal into incurable blindenes of soule. So that thou therfore be ware and humble the agaynst the presūpciō of suche psones.

¶ The. viii. chapter howe grace is to be hyd vnder the pall of humylyte.

I Dñe sayth the wyse man it is more sure & profitable to the: to hyde the grace of deuocyon gyuen to the: than to shewe it out worldly. Auaunce nat the of it: ne speke nat of suche grace to other nor magnyfye thy sylfe therby. but thou shulde rather despyse thy sylfe & dredely ste thou be vnworthy to haue it or sone by thy negligēs to leseit. Man shulde nat cleue or trust to moche to suche affectiō why che may sone be torned to the contrary. Cōsider well whan thou hast suche grace howe wretchede & nedy thou were before thou had grace. nor the profyte or encrease of spūal lyfe is nat only whā thou hast the consolaciō of grace: but whan thou with humylite suffreste the subtraccyon of the same: so that thou leue nat thy prayer ne other gode dedes. but wythe al thy vnderstondinge and diligens do thy beste whā thou feleste such subtracciō or dulnesi the to recouer the consolaciō of grace. Many there be that be veray dul and ipacient whan aduersyte falleth to theym the way and lyfe of fortune of mā is nat euer in his power and electiō but of the godenes of god is alle that we haue: the whych doth cōfort whan he wil and as moch as he wyl/and whome he wyl as his pleasur is and no more. sōe psons haue destroied thē

ſelfe by indiſcrete delyre of grace of deuocio for they haue diſordred theyr ſtrengthe of ſoule ouer moche nat ponderinge theyr eryle & porely mytes of reſon but rather folowed the delyre of hert & therfore for almoche as they preſumed hyer thynges than god des pleſure was that they ſhulde attaine to therfor they loſt theyre grace before had And ſo they be made & left nedy & vyle. that p̄ſumed to enter the ſecretis of heuē: that they may lerne nat to p̄ſume vpon them ſelfe: but alway wyth true humylyte to truſt to god almyghty. Suche plons as be begīners & be nat yet pfyte in the way of vertue & in our lord god may lyghtly erre & be diſceyued but if they folowe the counſel of diſcrecyon: or diſcrete perſons Such plons as lene to theyre owne wyt & ſo folowe it: & refuſe the diſcrete wayes of ſuche as haue longe exercyſed the waies of vertue: fal it to gret iucōuiētis fynally. Suche perſons as be wyſe in theyre owne ſyght wyl ſeldom be ruled hūbly by other. Better it is to a man to haue lytelle wyſdom or cunninge with humylite thā to haue gret cunninge with pryde or vayne glorye. Better it is to the to haue tytell than to haue moche with pryde & dāpnacio: He lyueth nat diſcretely that gyueth hym al to lyghtnes & vayne gladnes forgetynge hym ſylfe & the drede of god: nat dredinge to leſe grace. Alſo he is nat wyſe ne vertuous that in tyme of aduerſyte: or other hardnes deſpayreth & truſtethe nat ſted faſtly i god He that in tyme of peaſe wyl lyue to ſykerlye wythout drede of al perylles he ſhal be founde to dred-

ful and vnredy in tyme of batayle. & man wolde al way abyde hūble & lytel in his owne syght & dyly-gētly awaite on hym selfe: he shulde nat so sone fal to synne & offence of god.: gode & holsom coūsell is a man after that he hath ꝯceyued the spiryt of deuo ciō & charyte to thynke howe shulde he do & what shulde fal to hym in the absens of suche deuocyon whan such a case happeth let a man gad that such grace and lyght may retorne agayne to hyz by the honour of god whiche withdrewe fro his ꝯsolaciō a season to shewe his power & for mannes well· it is more profitable to man sōtyme to be left to hym selfe and to lacke suche grace & cōfort: than alwaye to haue suche prosperous thinges at his wyl. For a man is nat reputed to be of more meryte or vertue in the syght of god. if he haue many visyons or con solacions gyuen hym: or if he haue clere vnderstō-dinge of scripture/ or if he be auaūsed by grete & hye ꝓmocyon/ but than he is of great meryte & greatly in the fauour of god almyghty if he be ꝑfyte ī meke nes & fylled with charyte alway sekīge the honour of god in his dedes: with ꝯtempte & despysīge of hī self as wel in the syght of other men as in his own coueitīge more in humyliaciō than to be honoured.

¶ The. ix. chapter howe a man shulde nat repute hymsylfe of any valour but vilypende hym.

g Ode lorde I speke to the of my p̄sūpcion nat withstōdinge that I am but puluer & asshes if I repute my selfe any better: thou & thy wordes agynstōde me; Also my sines bere true testimonye

agayne me ne I can nat agayn say them. and if I wyl vylypende & despyse my sylfe & nat repute me any thynge worthe as trouth apereth in me thā the grace of my lorde god shalbe to me mercyfull & de his lyght nere me and my humyliacion and obedyens shalbe turned after this lyfe into enarlastynge exaltacyon and auaūcemēt. There gode lorde thou shalt shewe me to my sylfe bely what I am what I was & wherof I cam. For I was & am nought & knowe it nat if I be left to my selfe without thy helpe gode lorde: than I knowe my sylfe to be nought & full of infyrmyte. and if thou gode lorde wilt beholde me wyth thy grace and cōsolacyō anon I shalbe made stronge & be fulfylled with a newe ioy & grete meruayle it is that I a wretche that alway of my selfe fal downwarde & may nat ryse agayne and by thy grace so sodaynly arayed agayne & so benignly lyft vp & halsed of the. This is thy charyte & grace which pūenteth & helpeth me in many necessytees & kepeth me bysely from greuous peryles & many euylles/ I loste my sylfe by inordinate loue of my sylfe & in sekynge the agayne & ilouinge the agayne I haue bothe founde the & mende of thy clene pfounde & depe loue I am lyquified & knowe verely my sylfe nought. For thou swete lorde doest to me ouer my merytis & ouer al that I coude hope to haue of the. Blysſed be thou gode lorde for thoughe I be vnworthy to any godes: yet thy infynyte godenes cesseth neuer of wel doynge ye to such persons as be vnkynde & far fro the Make vs to be ho

ly conuerted to the gode lorde that we may be kyn-
de humble meke and deuout to the. for thou allone
art our helthe: vertue and strength:

¶ The. x. chapter. al that we haue or do is to be re-
ferred to god: as to the ende of euerythynge.

f Oñe saithe our lorde to vs I ought to be thy
last & seuerayne ende: if thou desyre to be bles-
syd. And by this intenciõ shalbe purged thyn affec
cyõ that is oft tymes euel bowed downe to it selfe &
to other creatures. if thou seke thy sylfe ĩ any thyn
ge: anon thou faylest ĩ thy selfe & waxest drye wher
fore to me refarre al thinges: for I am he that haue
gyuen al thinges. cõsid̃ al thĩges as wellĩge & sprĩg
inge out of the hyest & moste souerayne gode & ther
fore they to be reduced to me as to their origynall
beginninge. of me litel & gret pore and riche drawe
quycke water as of the wel of lyfe & who ꝑueth me
wyllingly shall receyue grace for grace. But who
that hath glory without me: or hath delectacion in
any pryuate gode: shal neuer be stablysshed in very
ioy ne delyted in hert: but shall be let in many ma-
ner of wyse & ãguysshed wherfore thou oweste to
ascryue to thy sylfe no maner of gode. Thou shuld
nat commende nor more repute thy selfe for any go
denes that thou hast: who euer thou be but refarre
al godenes that thou hast to god almyghty with-
out whõe we haue no thynge. God of gis godenes
gaue vs what we haue & therfore he req̃reth the sa
me to be ꝯsidered of vs with thankes to be gyuen
agayne vnto hym: This is the veray waye to ex-

chewe from vs the synne of vayngloxy. if so be that true charyte and heuenly grace enter into man: no enuye: ne disdayne of any persõ: noꝛ pꝛyuate of mãnes selfe shal haue place in hym. Foꝛ grace and very charyte ouercometh al suche vyces and it dylateth & enflameth mannes soule to god & to our neighbour if we perceyue and vnderstõde wel we shulde only ioy & hope in our loꝛde god and in no wyse in oure selfe. Foꝛ no man is gode of hym selfe but god alon whyche is to be loued and blessyd oueralle.

¶ The.xi. chapter howe it is ful swete to serue god to hym that forsaketh the woꝛlde truly.

n Owe gode loꝛde I shall repete my spechꝛ to the and nat cesse: I shall speke in the erys of my loꝛde god and kynge that is in heuen. Howe gꝛeat is the multitude of thy swetnes whych thou hast hyd and hydest goode loꝛde foꝛ the tyme from theyme that lyueth here vnder thy dꝛede. And to thy perfyte louers and seruaũtes thou shewest the ieffable ꝛtẽplatiue swetnes of thy godhede. in this thou gode loꝛde hast shewed thy gꝛet charyte that whã I was nat thou made me: & whan I erryd & went out of the way thou bꝛoughtest me againe commaundinge me to serue and to loue the. O wel of perpetual loue what shal I say of the howe may I foꝛget the: whyche so louyngly dost remembꝛe me: and where I haue perysshed thou gode loꝛde hast shewed thy mercye to me ouer my hope and rewarded me aboue my merite what thãkes shal I gyue to the foꝛ this gꝛace giuẽ me. It is nat gyuen

to al men to forsake the worlde & to take vpon them a solytary lyfe. it is no grete thynge me to serue the good lorde to whome al thy creatures be boũde too serue & please. But rather this is to me a gret thige & meruelo⁹ that it pleseth thi goodnes to receiue me to thy seruyce & to ioyne so poore & vnworthy as I am to thi biloued buaũtes. Lo al thige that I haue & that I may do the buice of. is thine. & therfor I cã geue the no thige but thin owne. heuẽ & erth with ther contẽtes that thou hast ordeyned to helpe man doth daily fulfyl thy cõmaũdement after the order & form that thou hast ordeined them to Also y thou hast ordeyned angels to helpe & comfort man. But aboue all this. thy selfe hast vowched saue too serue man promittynge to yeue the to man. what shal I yeue to the ageyne for these & for a thousande folde bñfytes that thou of thy grace & godnes hast yeuen to me. Graunt me helpe and grace to serue the gode lorde al the dayes of my lyfe. and at the leste that I may one day bue the worthely. thou art worthy to haue al buice/al honoure & eternal laude & prayse Thou art my very lorde god. ande I am vnworthy and poore buaũte. I am boũde to serue the with al my strngthes & neuer to be wery of thy seruyce & prayse soo I desyre & wolde it sholde be. Thou gode lorde fulfyl that I want of my partye. greate honour & glorye is to serue the & to forsake al erthly thynges for the. They that gladly & wyllyngly do submit theym to thy sruyce shall haue grete grace & they that forsake all worldely besynes & do these

the harde & strayte wey for thy loue. shalbe refres-
shed with the swete consolacyoun of the holy goost
shall haue grete lyberty of soul. O thou thankfull
& ioyful subiection & seruyce of god wherby man is
made fre from syn and holy in the syght of god. O
thou holy and hye state of relygyon which maketh
man egal to angels. plesant to almyghty god ande
dredful to deuyls & honorable too al feythfull folke
O thou ſuyce worthy alwey to be desyred & halsed
wherby almyghty god is goten and euerlastinge
ioy & gladnes goten. The: xii· chapt. The desyre of
hert is to be examyned and modered.

C Oñe saythe our lorde to his louer thou muste
yet lerne many thynges that thou hast nat yet wel
lerned. that is to sy that thou order thy desyre & af-
fecciō alway after my plesure so that thou loue nat
thin owne desire or profite but that thou ī al thīges
a couetous louer & a folower of my wyl thou haste
many desyro⁹ rysīge & mouinge the but ꝯsider wel
whether thou art moued ī thē for myn honoure on
ly or more for thy owne auayle or profite. if I be the
cause of thy mouīge thou shalt be wel ꝯtēt what so
euer I send vnto the. & if any thynge be hyd in thy
desyre of thyne owne wyl or sechinge: so that thīge
is it that anoyeth and greueth the outwardly and
withīforth bothe. beware therof that thou lene nat
to moch to thyn owne desyre. me nat coūcelid that
same thīge that byfore plesed the/dyspleseth the af-
terwarde. Euery thīge that man desyreth is nat to
be folowed shortly. ne euery ꝯtrary⁹ affeccyon that

mā lotheth or hateth is too be fled at the firſt. It is expedient ſomtyme too vſe a bridell reſtreinige in goode affeccyons and cūnynge or other beſyneſſes of idy ſcrete byhauoure folowe the diſtraccyon or brekynge of mānes mynde. that thou by thy indiſcrecyon be nat an occaſyon or ſclaunder too other. Alſo that thou be nat ſodaynly troubled or inquete by other mēnys reſiſtens. It is ſomtyme byhofull to a man that he vſe vyolence & reſiſt his ſenſual appetyte. and nat to gyue hede what it deſyreth and what nat: but rather ideuour hi that it be ſubiecte by vyolens to the ſoule. this ſēſual appetyte is to be ſubduid by diſcipline to the ſoule vntoit be madere dy to obey i al thinges to reſon vnto it haue lerned to be ſtēte with fewe thiges and neceſſary without al grotchinge ageyne any inqueniēt thynge.

The. xiii. chapt of the informacyō of pacyēs and of ſtryfe ageyne ſenſualyte.

I Orde god ſayth the deuoute ſoule vnto god/ as I fele & vnderſtōde pacyence is ful neceſſarye vnto me. for many contrary ous chaūces falle in this lyfe. howe ſoo euer I order my ſelfe for peas to be hadde. I can not haue it without batayle ne my lyfe can nat be without ſorow and trouble wher to our lorde ſayth Soñe thou ſayſte truly I wylnat that thou ſeke ſuche peas as wāteth tēptacyō and trouble or cōtradictyon. but coūte the than to haue foūde pese whā thou art exerciſed with diuers troubles & pued with dyuers aduerſites & yf thou saye that thou maiſt nat ſuffer ſuche peines How may

thou sufer the fel peynes of purgatory. of two euils the lesse is alway to be suffred & chosē. wherfore suffir thou paciētly the aduersites & euils of this world or lyfe that thou may auoyde the peines euerlastig folowige hereaft for syn. Trowest thou that worldly mē that be ī welth & worldly bysines suffer no aduersyte thou shalt nat fynde one suche ye yf thou p̄sent the moste delycate persone that thou can fide but thou sayste to me ayen. They haue many delectable thinges & plesures. and thei folow euer theyre owne wyll and therfore they pōder nat theyr trowbles: But how be it that they haue theyre desyre & in ryches & worldely plesures that they be sacyatte with howe longe trowes thou it shal last? Sothly such folke as aboūdeth ī worldly godes & plesours shalle sone fayle and euanysshe as dothe the smoke of fyre. No remembraūce left of theyr ioyes byfore had. whiche also whan they lyued was nat finally without gret angwysshe. tedyousnes & drede. oftē-tyme they receyue greate troubles & peyne of suche thynges as they haue grete solas & plesure ī byfore for of right wisnes it foloweth to such p̄sones that thei ffkyl nat without gret ꝯfusyō & peyne the delectaciōs & worldli plesures that thei haue before soughte & folowed with grete īordynate delite & plesure how short how vyle & fals is the worldly glorye & plesures. Suerly they be very fals & fykyl and yet they be nat perceyued for the blyndnes of mannes sowle. so that man as a beste vnresonable for a litel plesure or cōmodyte of this traūsitory lyfe renneth

into euerlastinge deth of soule. wherfore sonne flee to folowe thyn owne wyl alway and folowe nat thy pleasour & desyre. Put thy delyte and fyxe thy loue in god: and he wyl graunt the thy peticyon & desyre of hert: Fle al worldly inordinate pleasours and delectacions: and thou shalt haue abundaunt and heuēly ꝯsolacyon. and the more thou p̄seruest the from the solace of erthelye creatures. the more swete consolacyons thou shalt fynde in almyghty god. But fyrst thou must come to such gostely consolacyons with great heuynes and lamentacion & with great labour & stryfe in thy selfe agaynst thy sēsual parties. Thy olde synful custome wyl gayn stonde the in suche gostly labour. but he shalbe vanysshed and ouercome wyth a better custome The flesshe wyl murmure and grutche agayne suche labours: but the feruour of the mynde may refrayne hym. The olde enemye to mānes soule wyl let the but thou mayst chase hym away by prayer and by ꝓfytable occupaciō he and his wayes shalbe let.

¶ The. xiiii. chapter howe an humble subiect owe to be obedyent after the exaumple of cryste.

S Oñe he that labourethe to wythdrawe hym fro obediens he withdraweth hym fro grace & who seketh to atteyne pryuate thynges leseth comō graces & giftis & he that doth nat obey to his superior: it is a tokē that his flesshe or body is nat subdued yet ꝑfytely to his sowle: but it oft grutchethe and rebelleth against it. Therfore if thou wilt that thy bodi be no rebel/but subdued to thy soule lerne

thou to obey gladlye to thy superior. Soner is thy
outwarde enemy ouercome if thy inward man be
nat destroyed or ouercome. There is no worse nor
more greuous enemy to man than his body if it be
nat acordinge or cõsentinge to his soule thou must
vtterly dispyse thy sylfe. If thou wyl puayl agayn
thy body. But thou louest thy selfe yet inordinatly
& therfore thou dredest to leue thy selfe & to subdwe
the fully to other mennes wyl what great thing is
it to the that art but erthe and nought to subedwe
the to man for goddes sake. whã I god almyghty
that made al thinge of nought dyd subdue and sub
myt me humbly to man for thy sake. I was made
hũble that thou shulde lerne to ouercome thy pride
by my mekenes. Lerne thou asshes to obey. Lerne
thou erth & slyme to hũble the & to pstrate the vnd
euery mannes fete by true humylite no thinge pu
minge of thy selfe. Lerne to brake thyn owne wyll
& to apply to other mẽnis wyl. Ryse ayenst thy self
& suffer nat pryde to rayne in the: but shewe the so
meke that alle men may walke vpon the and trede
vpon the as vpon clay in the way. what hast thou
vayne man & vyle synner to complayne or to gain
say theym that myssayeth the or vexeth the: whych
haste so oft offended thy lorde gode and haste so oft
deserued helle by thy synful lyuinge. but my merc-
ful iye and syght hath spared the for loue that I ha
ue to thy soule: that thou myght knowe howe wel
I loue the. & that thou shulde be kinde & giue the to
true humylite & subiectiõ for my sake pacientl suf

feryng thy proper contempt & despytes.

¶ The.xv.chapter: of the hyd iugemētis of god to be considered for the repressyon of vayne glory and magnifyenge of man in graces receyued.

t Hou gode lorde saith the deuout soule castyste tryblye thy iugemētis vpō me: so that wythe gret fere thou alteryst al my body & bonys togyder and my soule is troubled with great fere and drede I stande astonyed & sylyder that heuins be nat clene in thy syght. if thou fonde thy aungels defectyue & impure: and therfore thou dyd nat spare theyme. what shal fal vpō me that am dust & asshes the aūgels felle from heuen. what than may I presume: Such people as in semynge had workes of cōmendacion haue fal ful lowe: and suche as were fed wyth the mete of aungels I haue sene be glad of swynes mete. There is therfore no holynes in man if thou lorde withdrawe thy honde. Noo wysedome may auayle if thou withdrawe thy hōde of gouernaūce No sure chastite is if thou defende it nat. ne pp custodye may pfyt mā: if that the helpe of god be nat there. For if we be forsaken of god almyghty we be drowned and weperysshe And if we be vysited and helped we be rayse de vp to lyfe. Of our selfe we be vnstable: but by the gode lorde we be confermed: & made stedfast. we be colde of our self. but by the we be accended and kinled i godenes. O howe mekely & obiect owe I to conside my selfe. howe symple & litel be my gode dedis if I haue any Howe p'foūde

ly owe I to submit me to thy hyd & depe iugemētis
gode lorde wherin I fynde my selfe no thinge valēt
& nought O thou īmesurable wegh t. O thou īpal-
sable see. wherin I cā nat fynde me but al perisshed
& adnichilat. where nowe is bycome worldly glorye
what cōfydēce may I haue of al vayne glorye that
I haue be exalted by byfore. Lo all vayne worldly
glory is vanysshed by the depnesse of thy hyd iuge-
mētis that thou hast shewed vpon me. what is any
man ī thy sight gode lorde. but clay or erth. & what
may clay or erth haue any gliacōn or pride ageynst
his maker he that hath his hert truly roted by loue
& humbles in god may nat be extolled by no vayne
flaterige ageinst his plesure ne he shal nat be meued
by any flateringe that putteth his hole hope in god
thei that vse suche flatinge be nought & euanisshe at
the last with the sounde of wordes but the truthe
of our lorde shal alway abide & also they with him
that cleueth to hym.

¶ The. xvi. chapt howe a mā shulde make his peti
g Od lorde say euery mā in his (cyō to god.
petyciō makig. yf this thīge that I aske be to
thy plesure yf it be thy honoure & yf it be to me expe
diēt & pfytable thā graūte me it and to vse it to thy
honoure and if thou gode lorde knowe it noyous to
me & vnpfytable to my soule thā take fro me suche
desyre I beseke the euery desyre cometh nat of the
holy goost & though it seme to mā gode & right wy-
se yet it is harde to Iuge truly in suche thynges

whether gode spyrit or yl. or elles mānes owne soul moue hym to desyre this thinge or that: For many be disceyued in the latter ende that semed to be induced & led by a gode spyrit into suche desyres. Wherfore we owe to desyre euery thynge that we aske or desyre: with drede of god & humblenes of hert And that/for man in al workes & desyres shulde cōmyt hym holly to god with resygnaciō of his pper wyl sayng e/Gode lorde thou knoweste what thynge is to me moste profytable. do with me in euery thyng after thy pleasure & moste honoure. gyue me what thou wylt & whan thou wylt: Put me gode lorde where thou wylt/& do wythe me thynges as thou wylt/I am thy creature alway i thy handes: & thy seruaūt redy to thi beheste I desire nat to lyue to my sylfe but to the gode lorde my god & lyfe: I beseke the that I may lyue worthely to the.

¶ The. xvii. chapt A prayer & desyre alway to liue and do the pleasour of god.

O Thou moste benigne Ihesu graūt me I beseke the thy grace that it mai euer be with me & worke with me vnto myn ende & gyue me grace euer to desyre that thing that is moste accept to the Thy wyl be my wyl and my wylle alway folowe thy wil & euer acorde therwith: & neuer discorde fro it. So that I may euer afferme me to thy wyl. gyue me grace to dye to the worlde and to al thynges that be in the worlde: and to loue to be vnknowen in the worlde for thy sake. Graūt me aboue al desyres to rest in the by goly peas of hert. For thou gode

lorde art the very e peas & rest of mannes hert: And without the al thynges be harde & inquyete: wher fore I beseke the that I may euer rest in the. Amē.

¶ The. xviii. chapī very solace & confort is alonlye to be sought in god.

What so euer thinge I may thynke or desyre to my solace and cōfort I loke nat for it here but I hope to haue it here after. For if I allon had alle the godes and solaces of the worlde/and might ioy in al delytes and pleasours worldly: I am ascertained that they may nat longe endure/me I with thē wherfore I knowe that my soule may nat fully be reconforted ne perfytely satysfyed: but alonly i god almyghty: the whyche is the conforter of pore men and the embraser of meke persons. Abyde therfore thou my soule abyde the promys of god almyghty by godeliuinge and heuenly desyre: and thou shalt haue the abūdaūce of al godes in heuen. For if thou to inordinately desyre or loue the godes of this present lyfe: thou shalt lese the heuenlye thynges etnal Temporal thynges be to the in vlage: and heuenly in desyre. Thou maye nat be sacyat wyth thynges temporal: for thou art nat ordeyned to ioye & rest in them fynally. if thou had in possessyon all thynges create in erth thou can nat be blysfed in them: but al only in god almyghty the maker of al thinges stondeth thy felycite & beatitude: nat such blysse whiche is sene and cōmēded of the louers of the worlde but suche ioy and felycite that godecrysten folke abyde and hope to haue; whyche spūal ploner & they that

be clene in hert somtyme tasteth whos ꝙuersacio is heuenly and nat erthely: Al worldly solace & cõfort of man is vayne and short: but that confort that is perceyued iwardly in mannes soule truly is blessed here in hope: A deuout person bereth alway about wyth hym in mynde his cõforte iesu: sainge to him bysely by inwarde spekynge. My lorde iesu assyst and be nere mein euery place & tyme I beseke the & that I may becõtent & ꝙforted in the absens & wãtynge of al mãnes solace for ioy of thyn. And if thy ꝙsolacio be absẽt fro me for any tyme: thy wyl than and ryght wyse probacyõ be to me a hole solace: Be thou nat alway wrothe wyth me/ I pray the.

¶ The .xix. Chapter: Howe al besynes of our soule is to be put in god.

SOn sayth the our lorde to his louer: suffer me to do wyth the what pleaseth me. For I knowe what thinge is expedyent to the. Thou thinkest as a man: thou felest in manye thynges after mannes desyre and affeccyon. Gode lorde sayth the the louynge soule to god: it is trowthe that thou haste sayde Thy besynesse for me is mooze than all my charge may be for my sylfe. He stondeth casually and vnstably that casteth nat al his besynes in the: whyles my wyl is stable and right wyse do wythe me as it pleaseth the. it may nat be yll that thou doste or wyl haue done about me/ if thou wylt that I be in derkenes or lyght blessed be thou. or if thou wylt haue me to be in welthe or ellys in trybulacyon/ thy wyll be done/ and blessed be thou/ Son sayth oure lorde

So thou must stonde if thou wylt walke with me thou must be as redy to suffer as to ioy: thou must as gladly suffer pouerte and aduersyte as prsperite and to haue ryches & welth Lorde saith the louer of god. I am redy to take of thy hande what so euer thou sendest me. and as gladlye shal I take by thy grace yll as gode/bytter thynges as swete/ & heuy thynges as glad and to thanke thy godenes for eue ry chaunce that thou shalt sende me. Kepe me I be seke the from al synne: and than I shal neyther dye de deth ne helle. And cast me nat fynallye out of the bowels of thy mercye: ne do me nat out of the boke of life. and no thynge shal noy me what so euer har denes or trouble falle to me. ¶ The. xx. chapter tē porall myseryes we owe to suffer wyth cryste.

¶ On saythe our lorde to his louer. I descended fro heuen for thy helthe and saluacyon. I to ke vpon me thy myseryes of my faderlye loue and charyte (and nat of necessyte) that thou myght lerne paciens at me and nat grutche: nebere heuely tē porall myseryes. For from the hour of my byrth vn to my dethe vpon the crosse: I neuer cessed of suffe raunce of peynes: I suffred great penury & defawt of tēporall thynges: I herde great grutchige and cō playntes made of me: suffred benignly confusiōs and repues: I receyued for my bñfaytes vnkynde nes agayne: & for my myracles shewed I receyued blasphemys: for my doctryne I had reprefes: gode lorde saythe the deuout soule to god. For as moche as thou was founde so pacyent in all thy lyfe full

fyllinge i that vertue with other the cõmaũdemẽt of thy fader. it is worthy that I vnworthy wrech bere me pacientlye after thy wyll in all thynges I shal bere the burden of this corruptyble lyfe as longe as thou wylt for the helth of my soule: for thoughe this present lyfe be tedious yet it is made mery ioyy and easy by the grace: & the more tollerable & dereby thy blessyd exaumple of holy liuing and of thy holy sayntes. Also this present lyfe is more lyghtsome & ioyfortable than it was to the fadrs of the olde lawe to whome the yate of heuen was shytte so that none myght enter were they neuer so right wyse: vnto the suffraũce of thy holy passion & deth wherby thou made man fre fro euerlastinge dethe and gaue them that the serued trulye here in this mortal lyfe fre entre into the kyngedome of heuen O gode lorde what thankes and graces am I boũde to gyue the whyche hast shewed vnto me and to al feythful people the veray gode and ryghtwis way to thy euerlastinge kingedome of heuen. For thy holy lyfe that thou led is a way to vs to folow And by holy paciens we walke to the that art our crowne. For if thou had nat gone afore vs & hadde shewed vnto vs the wayes of pacyence and vertue who shulde haue folowed the? Alasse howe many shulde haue stande aback farre fro suche vertues: if they had nat sene and beholden thy vertuous exaũples. we be yet slowe nat withstondige that we here thy grete techynges & meruayles. And what shulde we do if suche lyght of exaũple were nat.

¶ The.xxi.chapt Of ſuffraunce of iniuryes & who g

OD almighty ſayth (is pued very pacient. to his ſeruaũt tedio⁹ & wery of tẽptaciõ what ſpekeſt thou ſon. Ceſſe of thy complaynt Conſyder myne with other ſayntes greuous paſſyon. Thou haſt nat yet reſiſted in ſuffraũce of thy troubles to the effuſion of thy blode as wedyd. thou haſt lytell ſuffred in compary ſon of thẽ that ſuffred ſo many thiges for me. ſom in warre ſtrõge tẽptacyõs ſome ĩ greuo⁹ tribulaciõs with other thiges wherby thei haue be pued & examined. thou muſt therfore remẽ bre the grete thiges that other hathe ſuffred byfore that thou may bere thy lytel greues more eſely & yf thy troubles or other greues ſem to the right great beware that thy ipaciẽs mare it nat & whether thei be lytel or grete: ſee thou bere al pacyẽtly without a ny grutchinge for the more thou diſpoſeſt the to ſuf fryr: the more wyſely thou doeſt and the eſelier thou ſhalt ſuffer. & the more meryte ſhal be to the ſay nat in thy excuſe. J may nat ſuffer this thinge of ſuche a pſon he hath done me grete harme and he diſclaĩ dyth me with ſuche thinges as J neuer thoughte. But J may wel ſuffer other pſones & other thiges as J ought to do. ſuche thoughtes & obſtacles that cõſyderith nat the vertue of pacyẽs ne the reward therof but more the pſones & offences done to hym He is nat very pacyent that wyll nothynge ſuffyr. but as farre as it is ſayen to him and of ſuche as he can ſuffyr. A very pacyente perſone pondereth nat of whome or of what perſone goode nor euyll̃ plate

or felowe he be proued to suffer any hardnes or in-
surye. but when so euer aduersite or wronge falleth
to him. how so euer and of whome it cometh a true
pacyent person taketh it pacyētly & with thākes as
of the hāde of god. and so doige he wynneth to him
grete meryte. for no thynge be it neuer so lytel that
mā suffreth for god. can nat passe without gret me
ryte. be thou therfor redy to suffer pacyētly aduers-
ties & to fyght ayēst thy ipaciēt proude hert. yf thou
wylt haue victorye. Thou mayst nat gete the wel
of paciēs without fight. yf thou wylt nat suffer ad
uersytes thou refusyst to be crowned. wherfore yf
thou wilt be crowned thou must fight & striue with
thyselfe strongly & suffer pacyētly suche euyls. For
without labour no man may com to reste. ne with-
out fight. no man may haue victorye. wherfore go
de lorde I beseke the to make possyble by thy grace
to me & in me that that is impossyble to me by na
ture. thou knowest that I can euyl suffer & that I
am sone cast downe by lytel aduersite arayed agai
ne me. I beseke the gode lorde that al maner of trou
ble or aduersyte that thou shalt sende me. may be cō
mēdable & desired for thy holi name for to suffer ad
uersites for the. is veri helthful & merite to my soule

¶ The. xxii. chapt of the cōfessyon of wannes in fyr-
mite and of worldly miseryes.

I knowledge my inequite agayneste me I am
ryght feble and vnstedfast. goode lorde. thou
knowest the thige that I am discerged & cast doūe
by oftē: is but of lytel valour or weight I purpose

me stronglye to stõde ī wel doyng But whan a lytel tẽptacyon assaileth me I am gretly ãguysshed. the thinge that I am moued and tempted by greuously is but vyle and whã I thynke my selfe a lytel syker of lytel reste that I somtyme haue I fynde me sone after ouercome of a lytel blaste of tẽptacyõ. Beholde therfor godelorde my fraylte knowen to the in all thynges that I am proued by. haue mercy of me I beseke the & delyuer me from the fylth of sine that I be nat fastyned therin ne ouercomen therby I haue grete remorse and often I am confounded byfore the & that I am soo vnstedefast and fraylle to gaynstõde my passyõs. And though they draw me nat to the consent of synne. yet theyre persecucyon & tyrannyal ensuing is to me right greuous and heuy. and it is to me ryght tedious to lyue ī batayl & stryfe. therby I knowe the better myn infirmyte For wycked & abhominable fantasyes do rise ī me to my trouble sonere than they go or passe frome me wherfore I beseke the god almighty & loũ of faithful soules to behold with thy gracyous consideracõ the labor & afflictiõ of me thy seruãt & assist me with thi merciful helpe in al nedis & strẽgth me with heuẽly strẽgth that the tẽptar of mã or my wretched flesh nat yet fully subdued to my spirite haue nat dñacõ vpon my spyryt agaynste whome I muste fyght tyrannually whyles that I lyue ī this miserable lyfe Alasse what maner a lyfe is thys. where trybulacions and myseryes aboundeth where al places be ful of enemyes and snares to ouercom & cache man

For whan one tẽptacion or trouble ceſſeth. another cometh. Alſo the fyrſte conflycte or trouble yet durynge. many other ſodaynly ryſe. Howe may this lyfe be beloued that hath ſo many bytternes and is ſo ful of myſeryes: howe may it be called a lyfe that gendreth ſo many dethes & goſtely infectyons and yet it is beloued and wyth great gladnes delyted & ioyed i. The worlde is oft repꝛoued for that it is diſceytfulle and vayne. And yet it is nat ſone forſake whyle the cõcuppyſcence of the fleſſhe reyneth. ſome thinges i the worlde induceth man to loue the worlde & ſome other to deſpyſe it. the cõcupiſcence of mãnes fleſſhe the delize of mãnes iye & pꝛide of the hert But the peynes and the myſeryes folowynge gender hate and cõtempte of the worlde yet for al ſuch myſeryes the euel delectacion of mynde that is geuen to the worldly pleaſour ouercometh the heuenly delyte And ſuch carnal delyte reputeth felicite to be vnder ſuch ſenſual pleaſour. For ſuch neyther ſauer ne taſte the ſwetnes of god ne the ĩwarde ioy of vertue. They that deſpiſe the worlde & ſtudye to lyue & ſerue god vnd holy diſcyplyne they taſte the ſauour of heuẽly thiges pmiſed to ſuch goſtly lyuers they alſo ſe ꝛ̃ely the errour & diſceyte of the worlde.

¶ The. xxiii. chapter howe man ſhulde reſt in god aboue al gyftes and godes erthely.

O Thou my ſoule reſt thou aboue all thinge in our lorde god for he is the eternal reſt of ſayntes. Gyue me ſwete Jeſu moſte louable of all other grace for to reſte in the aboue all other creatures / a

boue al helthe and beawte: aboue al glory/honoure power & dignite: aboue al ryches cũninge subtylite or craftes/aboue all gladnes: ioy/fame/or lawde: aboue al swetnes/cõsolacyon/hope/or promysse: aboue all meryte/desyre/or gyftes: that thou may gyue to my body or soule/aboue all ioy or iubylacyon that mannes mynde may fele and compryse. ande aboue al heuenly spyrites wyth al other thynges visible & iuysible that is nat thy selfe for thou gode lorde amonge al thiges art best/hyest/moste myghty & moste sufficiant: thou art moste swete/fayrest most louable moste noble & glorio⁹ aboue al i whome all other godes be ꝑfytely/haue be & shal be. And therfore what euer it be that thou gyueste me (thy selfe except) it is insufficiant: For my hert may nat verely rest ne holly be ꝯtent: but in the that surmoũteste euery creature or thige. O my moste amyable spouse cryste iesu moste pure louer: and lorde of euery creature: graũt me I pray the winges of very lyberte that I may fle & rest in the my feruent loue & desire O whan shal it be gyuen to me fully to vnderstõde & se howe swete and gode my lorde god is? whan shal I fully gader me in the/so that for thy loue I shal nat fele my selfe: but the alonly that excedest al knowlege & mesure. Nowe I oft sorowe & morne & bere my ĩfilycite: & lamẽtable myserye that I am in with great heuynes. For many euyls assayle me in this vale of mysery they sore trowble me and also oft blynde me: dystraythe and letteth me: that I maye nat haue fre accesse to the: ne haue thy swete

enbrasynge that the blyssed spyrites haue ꝯtynually with al iocūdite ⁊ ioy. I pray the that my sighes ⁊ inly desyres with my manyfolde desolaciōs may moue thy godenes to enclyne to my desyres: O iesu the lyght ⁊ clertye of euerlastinge glory the solace ⁊ confort of wayfaringe soules: my soule spekethe to the wyth styl desyre: ⁊ my mouthe wythout voyce Howe lōge taryeth my lorde god to come. I beseke hym to come to me his pore seruaūt to my cōsolacyon ⁊ gladnes. Sende he his hande ⁊ power to delyuer me from al angwysshe. Come gode lorde for without the I can haue no glad day or hour thou art my ioye ⁊ without the my mīde and borde is voide I am a wretche and as a prysoner fetred wythout al ꝯfort agreued tyl tyme that I may be refresshed with thy presens ⁊ so restored to lyberte. shewe me therfore I beseke the thy fauour and gracio⁹ p̄sens Let other seke for the what so euer they wyl no thīge pleseth me ne shal do but thou my lorde god that art my hope ⁊ eternal helthe I shal nat cesse to pray ⁊ cal to the tyl thou retorne to me by thy grace ⁊ speke to me inwardly saīge. Lo I am here come to the for thou called me. thy terys ⁊ the desyre of thy soul thy hūyliocion ⁊ ꝯtricion of hert hath made me ēclyne ⁊ brought me to the. And I agayne to my lorde Gode lorde I called the ⁊ haue desyred to ioy in the al other thynges left ⁊ forsaken for the. Thon lorde dyd fyrst excyte me to seche the Blyssed bethou that hast wrought such godenes with thy ꝟuaūtaſt thy grete mercy. what shulde thy ꝟuaūt more do or say

byfore the godelorde: but to hūble hym to thy ma-
geste alway myndeful of his proper fraylte & wyc-
kednes. None is lyke to the gode lorde in al the mer
uelous creatures ī heuē & erthe Al thy workes that
thou hast wrought be very god: & thy domes right
wyse & trewe: & by thy ꝓuidens al thīges be gouer-
ned. Laude & glory be to the that art the wysdome
of the fad celestyal. My soule/my mouthe/with all
partyes may loue the and prayse the wyth al other
creatures wythout ende. Amen. ¶ The. xxiiii.
cha. A remēbraūce or repetīg of the bn̄faites of god.
g Odelorde open my herte in thy lawe ande in
thy p̄ceptes make me to walke. Make me al-
way to vnderstonde thy wyl and pleasour & dyly-
gently to ꝯsider with reuerēce thy bn̄faites bothe in
general & ī specyal that I may dewly thanke the I
knowe & confesse for trouthe that I may nat gyue
to the dewe thākes for the leste bn̄fite that thou gy-
uest and am vnworthy therof whā I consider thy
excellence and noblenesse my spyryte faylethe in me
for the great magnytude therof. Al thīges that we
haue in body or soule within or without naturally
or supnaturally we haue of thy gyft & al they com-
mende the of whome al godenes cometh. & though
some perceyue of thy larges mo graces or bn̄fayres
and some fewer: yet al that we haue cometh of the:
& the leste gift may nat be had without the He that
receyueth more bounteously of thy graces may nat
ioy therin as he had them of his owne merytes nor
he maye nat very worthely exalte hym sylfe aboue

other ne vylypende his inferioure or the poure. For he that ascrybeth nat to hym selfne to his merytes but only too the goodnes of god is more meke and in gyuingethankes vnto god more deuout. And he that for all suche prerogatyues reprεueth hym selfe moste vyle and vnworthy of other: he is more apte to pceyue of the hand of almighty god more larger gyftes and he that perceyueth fewer gyftes of god owe nat therfore to beheuy ne wrothe ne enuyo⁹ a geinst his rycher: but he owe rather thãke the goodnes of god that so frely & so abũdãtly gyueth to his creatures without any psonal cõcepciõ al thinges com of the. & therfore thou art to be magnifyed & praised in al thinges. Thou knowist gode lorde what thig is expedient to be gyuen vnto euery man And why this pson receyueth of thy larges more. & an other lesse: it perteyneth not vnto vs but to the to discerne the whiche alonly knowest euery mannis merytes I repute it for a greate benefyte geuen to me of thy goodnes that I haue nat gret giftes wherby I shold de haue any vaynel aude or prayse ige outwardly of the peple. So yf mã cõsyder wel his vylite pouerte & grete indygence. he wolde nat be heuy & troubled in hymselfe: but he wolde rather take ther of grete consolacyon & gladnes of soule For thou gode lorde chose and doo contynually chese pore and humble & suche as the worlde dispiseth. to thy fuyce & familiarite. as is shewed manifestly by the apostles syngulerly chosen of the whome thou madeprices of al the worlde, that nat withstãdingetheir quersaciõ &

lyuinge was without repzefe amõg mẽ so humbly
& simple without deceite & malice that they suffred
gladly for thy name repuige & scourgiges & greuo⁹
peines with deth at the last the which al be horible &
dispytful to wordly folke. wherfore there ought no
thige so glad thy louer & knower of thy bñfytes as
thy wyl to be fulfylled in him & the plesure of thy et
nal disposycion. wherof he ought to be so wel ztẽte
and plesed as at the ordynaunce of god it is to hym
as lefe to be the leste & lowest as an other desyreth to
be hyest and most reputed and to be content & pesed
with the lowest place as an other with the hyest &
to be as gladly abiecte and dispycable as other doth
desyre to be hye & aboue other ithe worlde. For thy
loue & wyl gode lorde owe to pcel al other thiges &
more to plese mã thã al other bñfytes giuen or to be
gyuen to man. ¶ The.xxv.chapt.iiii.thynges
bzynge pese to man.

F Oure thinges son therbe that make a man to
be in grete pese & lyberte of soule. Fyrst is that
a man shal study rather to do and folowe an other
mannys wyll than his owne: An other is to chese
to haue les of tẽpal godes or worshippes rather thã
more. The.iii. is to chese euer the lower sete or place
& to be vnder alway & nat aboue. The fourth is to
desyre that he wyl of god be holy done in the. suche
a pson ẽtreth the endys of pese & rest. Lorde say the
the deuout soule. thy worde forsayde is shorte & cõ-
teyner of grete pfecciõ it is lytel and short in ꝓnun-
ciacyõ & ful in sence & vertue. If I coude wel kepe it

I sholde nat be so sone troubled as I am for as oft as I am greued & displesid. I side in me that I go so oft from this doctrine but thou gode lorde that al may. and also loueth wel and pfyte of mānis soule encrease thy grace in me that I may acōplisshe thy worde vnto my saluacyon.

¶ The. xxvi chapt a prayer ageyne euyl thoughtes

l Orde god I beseke the not to be longe absent from me. but gyue alway hede to me in helpīge me. vaine thoughtes haue risē agayne me with many trous that haue troubled me. Howe shall I passe vnhurte and howe shal I breke them and escape but yf thou helpe Thou sayste to thy seruannt I shal go before the. & I shal hūble them that ioye & trust in erthly glorye I shal open to the/the gatis of darknes & I shal shewe the my secretis do gode lorde as thou pmyses dwel in me & chase fro me al wycked & euyl thoughtes my hope & refuge singuler is to fle to the in euery trybulacion & to cal vpō the with inward cōfidēce to be helped paciētly abydīge thy consolatyon. ¶ The. xxvii. chapter a deuout prayer for the illumynacyon of mānes mynde.

o Thou gode ihesu clarifye me with the claryte of euerlastinge lyght & chase fro myn hert al maner derkenes. Stablysshe the great vagaciōs of my mide that I suffer breke & destroye the violent tēptaciōs that I am acōbred with fight strōgly for me & fere away the euyl bestes that is to say my lechero9 cupissens that I am moued & tēpt by. that pese may be ī me by thy vertue & might. so that lau

de may soūde to the in the hal of my soule cōmaūde the wyndis & tēpestys of trouble & tēptacyō & the se ful of mōstres and peryles to cese. & say to the north wynde that it blowe nat. And than shal be a grete tranq̄lyte. sende out thy light of truthe that it may shyne vpon erth For I am as the erth vayne & barē vnto thou illumyne me Sende out thy grace from aboue. anoynte my here wyth thy grace celestyall. sende in to me the terys of deuociō to make moyst & wete my dry soule that it may brīge forth gode fru te & the frute of gode warkīge. Rayse vp my minde the which is opp̄ssid with the burdē of syn & suspēd my desire holy to heuēly thīges so that the swetnes of heuenly felicite tasted. I may lothe to thynke of erthly thinges. Rauysshe me from the vnstedfast cō solaciō of al creatures. for no creat thinge may fully satesfie min appetite Joyne me gode lorde to the wi the the bāde of inseperable loue. for thou alone suffy syst to thy louer. and without the al other thynges be vayne and of no valure.

¶ The. xxviii. chapt. how a man shulde eschewe to inquyre besily of an other mannes dedys.

S Oñe faith god to his louer. be thou nat curio⁹ to seke vanytes or euyl questyons of other mē nys conuersaciō in worde or dede. Folowe thou me what ꝑteineth to the this or that. or what this mā is or that. or ellys what this mā doth or sayth ande what that. thou shalnat giue accōpt for other mēis dedis but for thin owneselfe wherfor thā dose thou wrap the in suche vayne questyōs. I knowe euery

man with his cõuersacyõ. ⁊ I se euery thiĝe vnder the soñe I know eueri mã what he thiketh willeth sayeth or doeth. and to what ende he entendeth his werke. thou shuld therfore cõmyt al thiĝes to me ⁊ to my iugement. and to kepe thy selfe in gode pease late him that wãdreth wãder and dryue as he wyl At the last shal fal vnto hym that he hath deſued ĩ worde or dede for he maye nat deceyue me. Desyre thou nat grete fame outward ne grete famulyarite with folke no pryuate loue of any ꝑson for these thĩ ges gẽdreth distraccõs of mãnes soule ⁊ gret erours ⁊ derknes of mãnes hert. I wolde spek to the gladly my wordes ⁊ my coũceles ⁊ secretys I wolde shewe the yf thou wolde diligẽtli obſue my cõmig openige the dore of thy hert to me. be thou ꝓuydẽt and wakinge in prayers. humblynge the in al thynges

¶ The. xxix. chapt. In what thiĝes standeth very peas and profyte of man.

S On I sayde ones to my disciples I leue peas with you ⁊ gyue you my pese I gyue you my pese nat as the worlde doth that now giueth pese ⁊ nowe trowbles ⁊ warre. al folke desyre peas but al dothe nat seke the very thiĝes that pertayne to pese My pese is with hũble ꝑsons ⁊ ĩnocẽt thy pese shal be in moche pacyens. yf thou wyl here me ⁊ folowe my worde thou shalt haue moch pese in al thy werkes geue hede what thou dost say or intendinge al wey to plese me only. and nothinge without me to desyre or seche Also be thou nat curyo⁹ or besy to discerne or iuge other mẽnys wordes or dedes ne mell

nat of thinges that be nat perteynige to the & thus doynge thou shal lytel or seldom be troubled neuer to suffer any heuynes or pturbacyon of body or soule: lõgith nat to this lyfe. but to the estate of the lyfe to com. where euer quietnes & pese is. suppose nat therfore that thou hast foũde verie pese for that thou feilst no heuynes ne grauite. ne thinke nat that al is wel about the. if thou haue no aduersary. ne suffer tribulacyon. nor repute nat the therfore pfyte. for that al thinges be done after thy mynde & desyre. nor thou shalt nat repute the to be byloued or to be in the fauour or grace with almighty god if thou haue any gyft of swetnes or deuocyon. For a true louer of vertue is nat knowen in suche thinges nor the profytte or perfeccyon of manne stondeth nat in suche but in that rather that thou offredest thy sylfe withe all thyn hert vnto the wyll of god. nat sekyng thy godis or thyne owne wyl to be done in lytel or mykyl soo that thou take euenly wyth thankes prosperous thynges and aduersytees. weynge al in a lyke balaũce. if thou be so stronge in hope that when thou lackest in warde consolacyon. than thou prepareste thy herte too suffer gretter thynges than ne by fore. nat reputynge thy selfe ryghtwyse or holy: then thou walkest in the true and ryght way of pese. and wythout doubte then thou shalt se my face in euerlastĩ gelory and if thou come to the full contempte of thy selfe then thou shalt haue the habnndaũce of pese after thy possybilyte as a wayfererе may haue.

¶ The.xxx chapter of the p̄eemynens of a fre mynde and howe prayers precellith lesson.

I Orde this is the warke of a perfite man neuer to lose his soule from the speculacyon or of the syght of heuenly thinges and to go amonge many besynesses as without all besynes nat as an ydell mãne but by a prerogatyue of fre mynde nat lyuynge by iordynate affeccõ to any creature I beseke the moste gode & almighty god p̄ſue me frõ the besines of this lyfe. that I be nat wrapt ouermoche by the many folde necessaryes of my bodye that I be nat caught bi lust of body deliuer me I beseke the frõ al maner of ipedimẽtis & enemyes to my soule to saue me that I be nat cast doune & broke by outragious heuynes nat by suche vanites as the worlde besely desyreth. but by such myseries as of the comõ male dicciõ of mãkide doth greue peynfully thyſuaũtes that they may nat haue liberte of soule to be ioyned to the as they wolde. gode lorde turne al carnal ꝯsolaciõ i me ito bittnes that shold entyse & drawe me by fals p̄tens of goodnes frõ the cõtẽplacyon & loue of euerlastinge thinges Lette me nat be ouercom of flesshly luste. Let me nat be disseyued by the worlde or by the shorte glorye & pompe therof. nor lette me be supplãted or be begiled by the cawtels & deceites of the deuyl. Gyue me I beseke the strength to resist al euyl. paciẽs to suffer aduersites & stablenes of perseueraũce. Graunte me for al worldly consolacions the swete gracyous vnccyon of the holy goost & for all carnall loue. yet into my soule the loue of thyne

holy name. Mete & drynke and clothe & other neces
saryes to the bodye. be peynful & onero⁹ to a feruēt
spirite graunte me gode lorde to vse suche bodely cō
fortes tēpatly. so that I be nat wrapped in outra-
gyo⁹ desire of suche thiges. to forsake al suche bode
ly necescytes I may nat lefully. for nature must be
sustayned but to seche suche thinges in supfluyte or
suche thiges as be more delectable thā ꝓfytable. the
holy lawe forbedeth it for ellys the flesshe of manne
shulde rebel ayenst the soule. amōge al suche thiges
gode lorde I beseke the that thy hāde of grace may
teche & gouerne me euer. that I admyt no suche thi
ges in supfluyte.

¶ The. xxxi. chapt the loue of priuat thiges & of mā
nys selfe letteth the perfite goodnes of mānis soule.

S Oñe yf thou wylt possesse god almyghtye too
dwel ī thy soule: thou must eschewe & forsake
al thy wyl for him. so that only thou gyue thy wyl
holy vnto his wyl For the propyr loue of thy selfe is
more disauaūtage to the than any erthly thynge af
ter thyn affeccyō & loue thou ēclynest to euery thige
more or lesse yf thy loue be pure symple and well or
dered thou shalte not be ouercomen by inordynate
desyre of suche erthely thynges. Couet natte suche
thynges as it is vnleful the too haue. Nor yet haue
thou nat indede nor in desyre that thynge that shal
lette the or thy inwardly liberte of thy soule I haue
meruayle seythe god to his louer that man gyueth
nat hym to me with all his herte to gyther withall

other thiges that he hath or desyreth to haue why art thou fatigate wyth superfluous besynes or desyre. Why is man wasted by vayne heuynes. Lette hym stonde to my pleasour and wyll: and than he shal fele no heuynes ne harme. if thou sechest this thige or that/or to be here or there for thy pfyte or commodyte thou shalt neuer be quyte ne fre from besynes of mynde. For in euery thynge besyde me is some defaut of godenes: and no place is voyde of alle aduersyte. wherfore syth transytory and worldlye thynges/rychesses or worshyppes multiplyed i dede or in desyre: dothe nat helpe mannes soule but rather the contempte and hate of suche thinges profyteth in the acceptacion anenst god. For al suche shall passe wyth the worlde. The place that a man desyreth shal lytel helpe hym: if the spyryte of charyte & grace be nat with hym: & suche peas as man seketh without forthe shall nat longe stonde if it lacke the very foundament of stablynes that is to say if man stode nat in god almyghty whych is grounde of al stablenes. He may wel chaunge his place: but he shal nat be auauntaged in soule. For whider so euer a man fleyth he shal fynde suche occasyon as he fleyth.

¶ T. xxxii. chapter. an oryson for the pourgynge of mannes soule and for grace.

O Onferme me gode lorde by thy grace & make me sad in vertue inwardly in soule Make my hert voide of al vnprofitable besynes: and nat to be drawen or led by the vnstable desyre of any thynge what euer it be vyle or precious: but to receyue al thiges

togeder with my selfe as transitory. No thing vnd the son is stable & pmanet but al is vanyte & affliccyon to mannes soule. Howe wyse is he that so vnderstondeth and perceyueth. Graūt me goode lorde heuenly wysedom that I may lerne to seche and to fynde the aboue al other thynge to receyue & louethe aboue al thiges: & to vnderstonde al other thinges as they be after the order of thy wysedom gyue me grace to bere prudētly the psperite & pleasour of the worlde & paciētly to suffer aduersyte: for it is great wysdom nat to be moued with any blast of winde ne to entende to any flateringe tale. ¶ The. xxxiii. chapt how a man shulde behaue hī agaīst detracciō

SOn say the oure lorde to his louer: thou shalte nat be heuy if a man say yt for haue an yl opynyon of the that thou wolde nat gladlye here. For thou ought to iuge thy selfe to be worse & more vyle of condicion than other people be: If thou gaō thy selfe so īwardly thou shalt nat gretly ponō fleynge wordes. it is nat a lytel argumentprudēs or wysdō a man to kepe scylens in tyme of yl saide or done to hym & to quert hym selfe īwardly to god & nat to be inquyete of mannes iugemēt. Let nat thy pease be īmānes word. wheder they say wel of the or yl thou art one & nat chaunged by theyre wordes. where is trewe pease & true glory but in god. he that desireth neyther to please men nor drede the nat to dysplease them: he shal fynally haue great pease: For of iordy nat loue & vayne drede cometh al inquetnes of hert & distruccion of soule.

¶ The. xxxiiii. chapt. God almyghty is to be lwardly called and blysſed in tyme of tribulacyon.

t Hy holy name goode lorde be alwaye blysſed that haſt wylled this trouble or temptacyō to fal vpon me. I may nat fle ne eſchewe it: but I haue nede to fle to thy goodenes for helpe and ſocoure that thou may turne it to my welle. Goode lorde I am nowe in trouble and it acordeth nat to welle to my hert. For I am greatly vexed of this p̄ſent paſſyon. what ſhal I ſay that am tached th⁹ wyth tribulacions. Saue me gode lorde in this howre I come to the in this houre of trouble that thy godenes may be knowen whan I ſhalbe delyuered by the: of my great humyliacio & trouble that I am i plese it thy godenes lorde god to delyuer me therof. for I knowe nat what may do to my diſcharge & welle & whyther I may go wythout the. Graūt me paciēs gode lorde: alſo nowe helpe me gode lorde & I ſhal nat drede what euer fal to me. what ſhal I ſay i all my aduerſitees: but that thy wil be done i me. I haue wel deſued to be troubled and vexed wherfore I muſt ſuffer & wolde god I myght ſo do with paciēce tyl the tēpeſt be paſt: & better fortune folowe. god almyghty thou may take fro me this tēptacio: if it be thy pleaſour: that I be nat ouercome therof: as thou haſt oft done. For the more harde it ſemeth to me to ſuffer ſuche temptacion: the more nere is thy right honde to chaūge it. ¶ The. xxxv. chapt howe man ſhulde aſke the helpe of god truſtinge in hym to recouer grace loſte, by deuout prayer.

I On sayth our lorde to his louer I am thy lorde god: that do conforte my seruauntes in the day of trouble. Come therfore to me whan it is nat wel wyth the. it dothe lette the to haue consolacyon from aboue: that thou slowly falleste to prayer for a remedye. For before thou praieste to me deuoutly for helpe and consolacyon. thou sekeste many inwarde consolacyons for thy refresshynge whyche al away leth the lytel vnto thou conceyue inwardly that I alonly delyuer and helpe in nede them that truste in me. & without me there is no valable or profytable counsel ne remedye durable and abydinge. but resume thy spyryt & be cõforted i the lyght of my mercyes. For I am nere & redy to repare al thinges that be ruynous: nat onely to the state that they were of before: but also to theyr perfecciõ. No thinge is to me harde or ipossyble: I am nat lyke to the that sayste more than thou doste i dede. for my worde & dede is al one: where is thy faith? stõde fermely & pfeuerãtly i thy fayth & my ruyce. Be strõgly abidinge i me and thou shalt haue conforte in tyme ꝙueniẽt. abyde me & I shal come sone and hele the. it is a lytel tẽptacyon that dothe vexe the & a vayne drede that dothe fere the. why art thou bely about thynges or chaũces nat yet beynge but for to come: the whyche encreseth thy heuines. it is sufficiẽt to the/day his wyckednes: it is but vanyte or ydelnes to be troubled or to be glad at the auenture of thinges to come which pauenture shal neuer fal. But mãnys cõdycyon is to be disceyued by such ymaginaciõs. & it is a token

of an vnstable soule: that is so sone led froo gode by suggestiō of the enemy for he ponderth nat wheđ he deceyue by true suggestiōs or fals: wheđ he throwe downe by the blynde loue of thiges p̄sent or by drede of thiges for to come. Be thou nat aferde ne troubled i soule Trust in my mercy whan thou trowest to be far fro me. I am oft more nere the. whā thou wenyst to be holly lost: than thou moste deseruest/rewarde. al this is nat lost whā thou felest ꝯtrariousnes in thy minde Thou shulde nat iuge after thy sēsual felinge ne take euery vexacōn hopinge neuer to escape it. Repute the nat al forsake whan I sēde the any tribulaciō: for by such trybulacion it is come to the kyngdom of heuen: it is more expediēt to the: & to my other seruaūtes for to be ꝓued in aduersitees than to haue ech thynge after theyr wyl. I knowe the hyd thoughtes of mā It is expedict to thy helth & saluatiō to be lefte somtyme to thy selfe wythout gostly sauer: that thou be nat inflate by pryde & lyft vp aboue thy selfe: thinkīg the to be better thā thou art in dede: I may take away whā my lyst that I gyue to any man: & restore it to them whan I wyll whā I gyue any gyft or grace to any p̄sō it is myn that I gyue: & whan I wythdrawe it I take but myn owne. For al godes & euery perfite gift is myn if I sende the any trouble bodely or gostly disdeine nat therof: ne let nat thyn hert fal therby into grete heuynes. For I may sone lyft the vp againe & chaūge thy heuynes ītoioy. Neuertheles I am right wyse & moch to be recōmēded & loued whā I sende the

such aduersite or scourges: if thou wil vnd̄stād thou ought neuer to be heuy for the aduersites that I sēd the: but rather to thanke me: & to repute it a sīguler ioy that I spare the nat in suche peynful affliccyōs that I sende the. For I sayde to my disciples/ I loue you as my faderdyd me: though I sende you ito the worlde nat to haue ioyes of the world but gret batayles: nat to haue worldly honoures but despytes: nat to be idel but to labour: nat to haue rest but to gad̄ moch frute of saued people: into the berne or church of god: lyke as I was sent to also. Haue mīde son of these wordes. ¶ The. xxxvii. chapt̄. How al creat̄es shulde be set aside that we may fīde god:

l Orde god saith a deuout soule to our lorde I haue nede to haue more grace than I haue yet if I shulde come thyder where no man ne creature shal let me. For as longe as any creature reteyneth me by lokynge of thy loue I may nat fle to the frely He desyred to fle frely that saide these wordes who shal gyue me wīges as a doue that I may fle & rest where ꝑfyte rest is. what thinge is more quiete and restfull̄ than is a symple iye. And who fleyth more frely ito the knowlege and loue of god: thā he that desyrethe no thynge here in erthe. He therfore that wyl stande in eleuacion of mynde: & so beholde the gode lorde maker of al thīge he must ouerpas euery creature & forsake hym selfe with other ꝯsiderīg his lorde to hane no thinge lyke hym: but that he p̄cel al creatures in thy loue. And but if a man be fre & lowsed from inordinate loue of al creatures he may nat

frely lyft hym vp by cõtẽplaciõ & loue of heuẽly thi-
ges: therfor fewe folke be foũde contemplatyue: for
fewe be foũde/ that fully e sequestrate them selfe fro
erthly thinges/ that be but trãsitory. to ꝙtẽplaciõ is
great grace reqred:. For by grace a man must i the
dede of contẽplaciõ be lyft aboue hym selfe. & but if
he be lyft vp in in spiryte aboue al creatures erthlye
& be holly vnyte to god almyghty: what so euer he
can or hath of vertue is but of lytel price afore god: he
shal longe be lytel in vertue: & lye lõge in erthe that
reputith or prayseth any thynge but onely eternall
godes whiche he had of god almyghtye. and what
so euer thinge is nat god almyghty or to hym refer
red is nought/ & to be acoũted for nought. Great dif
ferens is bitwene the wysdom of a deuout and illu
myned persõ of god: and the cũning of a lettred cler
ke or a student. For that doctryne is more worthy &
betẽ that cometh by the influẽce of god than it that
cometh by the labour of mannys wyt. many desire
to come to ꝙtẽplaciõ but fewe study for suche thiges
as be reqred therto i exercyse. & a greate impedyment
therto is that we stonde i signes & in sẽsible thinges
& labour nat to mortyfye vs fro them ne to despyse
theyme pfytely before as we shulde do. How eis it
and wyith what spyryt be weled: I wot nat that
be repututed spũal plons: & yet we labour more a-
bout vyle & transitory thinges: than about spũal a
bout the whyche scarsly at any tyme we labour or
thinke inwardly with suspẽsing of our outwarde sẽ
sis so that we wey nat our warkes straitly or euẽly

as we owe to do. For wherupon our affeccyon re-
steth we do nat attende/ne we lament nat our vyle
and vnclene dedis and therupō folowēth that whā
our inwarde affection is corrupte/that the dede fo-
lowynge & ꝓcedynge therofis necessaryly corrupte
For of a clene hert cometh gode dedis and vertuous
liuynge. Euery man seeketh the dede of what and
howe moche he may do or doth. But how vertuo⁹
a man is it: that is nat so dyligentlye soughte. For
a ryche man/or a strouge man/for a gode laborer: a
gode wryter/a goode singer/a fayre man or womā
or for an able persone euery man dyligently seketh
But howe meke in soule suche a person is/howe pa
cientihowe deuout/ or wel dyspoſed inwardly he is
no questiō is made. Nature sheweth the outwarde
godes of man but grace torneth it selfe to theiward
vertues of man. Nature with gystes natural is oft
disceyued. but the soule trusteth i god that he be nat
disceyued: ¶ The.xxxvii.chapter how man shul
de forsake hym selfe and al couetyse.

§ On sayth our lorde thou may nat haue ꝓfyte
lyberte: but if thou vtterly forsake thy selfe: al
proprietaries and louers of them selfbe fetered and
nat free: as couetous folke/curious and vainglorio⁹
that seke alway riches honours & delectable thiges
& nat suche as pteyne to iesu cryiste Suche folke oft
feyne & cōpounde suche thinges as be nat stable but
faylinge for al thinge shal perisshe that is natbegon
& caused of god. Holde wel this short worde. Forsa
ke al thynges for god and thou shalt finde al thiges

Forsake couetyse & thou shalt finde rest. dygest this thinge in thy mynde besyly & thou shalt vnderstād al thynges. Lorde this is nat one daye werke nor a light thinge to attayne. For al perfeccyō of relygyō is comprysed therin Son thou shoulde nat sone be auerted ne cast doūe by dispaire whē thou herist the wayes of perfyt folke. but rather to be prouoked to hyer thynges. & at the leste to inforce the by deuout desire to them I wolde thou com there to that thou loued nat carnally thyselfe. but that thou wolde folowe my coūsel in al thynges thā thou shouldest be as I sayde and al thy lyfe shulde be led with ioy & pese thou hast yet many thynges to be forsake & left the which but yf thou holy leue and resyne to me: thou shalt nat attayne that thou desyrest I counceyl the to by of me brent golde. that is to say heuenly wysdom the which dyspiseth al erthli thīges that thou may be very ryche. Lay thou alyde al erthly wysdom & al inordynate plesure of thy selfe or any other & thou shalt haue heuēly wisdō therfore. the which wysdom though it be reputed lytyl worth in erthe & of erthly folke: yet it is a p̄cyo⁹ margarete hydde fro many & gretly desyred of many.

¶ The. xxxviii chapter of the vnstablenes of the herte of man and howe man sholde finally lift vp and order his hert and mynde to god.

I On sayth our lorde trust nat to moche to thin owne wyt and affeccyon the whiche is nowe here nowe there sone chaūged from one thīge to an other For as lōge as thou lyuest thou shalt be chaū

able & subiect to mutabilyte ageynst thy wyl. now shalt thou be glad now heuy. nowe wel plesyd & cõtent & sone discontẽt nowe deuout & sone indeuout nowe besy in mĩde & werke & nowe sleuthful nowe thou art lyght & mery & sone aft sad & troubled but a wyse mã and wel taught in soule standeth stably in al suche mutacyons. nat attendynge what he selith in him selfe. or of what partie the wynde of thy stablens bloweth: but rather that all the intente of his soule & mynde may come & ꝓfyt to the dewe & best ende. and on this wyse may a man alwaye on abyde holy as longe as the simple entẽt of his soule amõge al suche variaciõs is nat vndered but direct to me cũtynually The more pure & clene the intẽciõ of mãnes soule is the more stedfastly he goth amõg such stormes and troubles. But in many thynges is the pure iye of mãnes soule made darke. A mãne lyghtely beholdeth a delectble obiect that is p̃sentid too hym ande anone the soule is infecte by vnlefull desyre. For seldom suche ꝑsons be al fre and vnfecte of the venome of theyre owne sechynge As we rede by exaumple of the Jewys the whych cam in to be tanie to marcha & mary & not for Jhon only butte for to se lazar. wherfore the eye of mãnys intencion is to be clensed so that it be rightwis & aboue all varyant meanys derecte to me.

¶ The. xxxix. god almyghty sauoreth to his louer aboue al thynges.

b yholde my Lorde god & byholde all thynges what thynge may I more gracyously & bett

to my beatitude desire. O thou saueri & swet wode to thy louers my lorde god & al thynges I saye nat that he is the world ne the trañsitory goodes of the worlde whiche is nat to be louyd: but god in all thi ge the whiche worde often repeted gyuethe egrate gladnes to the louer of god. whan thou art present gode lorde al thynges be plesant to mā. and if thou absent the from hym. thynges be tedyous to hym. Thou gode lorde alone makest a peasyble hert and also a greate gladnesse & solēpne ioyfulnes ī mānys soule. Thou makest a man fele wele of all thynges & to loue the in al thinge. & withoute thy goodnesse no thynge may longe please man: but if any thyng shalbe thankfull & well sauory to man / thy grace must be present & wisdom. if thou good lord sauour plesantly to any man. what thynge shal nat be dylectable to hym / & if thy goodnes sauour nat to mā what may be ioyful to hym. Sothely noo thynge. But worldly wysemen fawtethe in thy wysdome goode lorde. and they lyke wyse that sauoureth e flesshly desyres. For in suche wisdom and noughty wayes be many vanytees and spiritual dethe folowethe. and they that folowe the gode lorde by contempt of the worlde & by mortifiynge of their body or bodely lustis be knowen to be very wyse for they be transfourmed fro vanyte to trouth: and fro carnalyte to spiritualte. To suche ꝑsones dothe almyghty god swetely sauour. and what so euer goode nesse or delectacōn they fynde ī any creature they referre al to the laude & praysinge of the creature of al

Grete difference & dissymilytude is betwyxt the sa-
uour & swetnes of/almighty god the maker of al &
the sauoure of the thige that is made of hym as is
also betwyxt eternite and tyme and betwyxt light
increate & light illumied of god. O thou light etnal
pcellynge & traūscēdinge al lightes create perse the
inwarde partes of myn hert with thy ioyful shinig
puryfye glad. claryfye and quiken my spirite with
his powers to enclyne & be ioyned to the from vn-
fytable excesses. O whan shal that blessyd houre co
me most to be desyred whā I shalbe saciat & reple-
nisshed with thy blysful pleēce. that thou may be to
me al in al or al plesures possyble to be desyred. For
as longe as that gyft is nat giuen to me. my ful ioy
shal nat be. yet is myn olde mā that is to say my bo
dy lyuige in me by his venomo^r & cupiscence not ful
ly crucyfyed or mortyfyed in me as yet my body co
uetyth strōgly a gaynst my soule it moueth inwar-
de batalles and suffereth nat the reygne yf my soule
to be i rest but thou gode lord that hast dñacyō vpō
the see. & doste myttigate his mouiges & flowinges
arysen & help me quēche & destroye thes outrago^r me
uiges of my flesshe wherwith I am sore troubled
destroy thē i thy vtue & myght. shewe I beseke the
thy power & declare the right hād vpō me for I haue
no other hope but the that art my lorde & sauyoure.

¶ The. xl. chapter howe no man may be sure from
temptacyon whyles he lyueth here.

¶ On saith our lorde god to his louer thou shalt
neuer be syker or surer i thys lyfe. but as longe

as thou shalt lyue here. spũal armour shalbe necessarye to the thou art cõuersaũt amõge thy enemies & on euery syde thou art trouled & vexed. & therfore yf thou vse nat on euery hãde the shelde of pacyẽce. thou shal nat be lõgeyn woũded more ouer yf thou put nat thy herte stable in me and to suffer wythe gode and deuout wylle al maner of thynges. for the leue of me thou mayste nat suffer this ardoure nor com vnto the crowe and reward of blessyd soules. thou must therfore passe manly ouer al suche thynges and vse a mighty hãde ageinst thiges contrary to the. For to a cõquerour is ꝓmysed & graũted in reward angels fode & to a sleuthful & an idel mã is ordeyned grete myserye. If thou seke here rest howe shal thou com to euerlastige rest and q̃etacyõ in heuẽ Gyue the nat here i the worlde to gret rest. but rather to grete pacyẽce ageynst aduersites & tynually insuinge Seke nat therfore true pese herein erth but in heuen where it is. nat in man nor in other creatures but i god alone. Thou ought for the loue of god suffer gladly al labores & sorowes tẽptacyõs & vexacyõs aduersytes & necessytes. infirmytes & iniurye obloq̃es & repues / al tokens of mekenes & confusyons. correccyons & despytes. these thinges help to purches vertues these thiges ꝓueth the knyght of cryste & maketh hym worthy the celestyal crowne I shal sayth our lorde god yelde to my fauntthat fuethe me in suche wyse as is spoken euerlastynge reward for a lytel & shorte labour. & glorye infynyte for a lytel confusyõ. trowist thou sayth our lorde

to his fruāt that thou shalt haue alway spūal con
solaciōs at thy wyl. My saītes had nat such ꝑsola-
cions ꝑtnual: but many dyuers tēptacyons & grete
ꝓsecuciōs: but wyth paciens they ouercam al soche
troubles: trustinge more in me than in them selfe in
such peynes: knowynge wyth the Apostle that the
peines of this p̄sent lyfe be nat worthy to deſue the
glory of heuē. Wolde thou haue that anon that ma-
ny afore haue skarsly opteyned after many wepyn
geterys & great labour. Abyde paciētly the gracio⁹
comynge of our lorde: labour mālyi this vyneyarde
the werkes of right wisnes: put thy ꝑfort i god myſ
trust hym nat: but stonde strōgly in fayth & go nat
fro his fuyse that he hath called the to ꝑpoūe thy
body & soule stably and strōgly for the loue of god:
and I shal be with theī al thy troubles & shal fully
reward e al that suffre & do for me. ¶ The. xii. cha-
pter: agaynst the vayne iugementes of men:

¶ On sayth our lorde to his louer cast thy hert &
loue vpon thy lorde god stedfastlye and drede
nat what man iugeth in the: where thy conscyence
yeldethe the deuout & inocent. it is gode & blessyd to
suffer & to be heuy. to an hūble pſone that trustethe
more in god than in hym selfe. Many folke say ma
ny thynges: & therfore lytel feith is to be gyuen but
to satisfie al men it is impossyble. And thoughe saynt
Powle the apostyl laboured to please al folke i god:
makīge hym selfe mete & apte to al mēnys cōdiciōs
for they⁹ saluaciō & lucre: yet he set litel by mēnes iu
gemēt: that is to say mēnys disco mēdaciō or cōme-

dacyon anenſt hym. He dyd labour dyligentlye for other mennes edyficacion & ſaluacion. but he ſuffered other men to iuge or deſpyſe hym: he coude nat let. And therfore he cõmytted hym ſelfe & al his labours to god almyghty that knoweth al thynge & what is beſt for mã. & he defended hym ſelfe by pacience and humylite agaynſt al his aduerſaries & leſynge makers. He anſwered ſõtyme by worde and writige againſt his detractours that he ſhulde nat be ſlaunder to other. what art thou that dredeſte a mortal man which is to day & the morowe apereth nat. drede god & thou ſhal nat drede mãnes trours whan may any man worke ī the by wordes or iniuries: he ſhal rather noy him ſelfe than the. ne he ſhal nat eſchewe the iugementes of god. who euer he be haue thou god alway before the & ſtryue nat again ſuch cõpleynige wordes: and though thou ſeme for the tyme ouerthrowen and ſuffer ꝓſuſiõ ꝯtrary to thy deſeruiges diſdayn nat therwith lyſt thou myniſſhe the crowne of glory by ipaciẽs. but rather beholde me that may deliuer euery man fro ꝓſuſyon & iniurye & rewarde euery man aft his meritis and trauayles. ¶ The. xlii. chapter if man wyl opteyne fredom of hert he muſt holy forſake hym ſelfe.

O Ur lorde god ſayth to his ſuaũt: ſon forſake thy ſelfe: and thou ſhalt fynde me: ſtãde thou without the electyõ of thy fre wyl/ & without al ꝓpryete & thou ſhalt alway wyn: for if thou leue thy ſelfe vtterly. without reſũptiõ of the ſame more abũdaũce of grace than thou had: ſhalt be gyuen to the

Lorde sayth the discyple to his lorde god. How oft & in what thinges shal I forsake my selfe. I saye to the son that thou shalt euery hour and in euery thinge gret & smal forsake & make thy selfe naked. elles Howe may thou be myne & I thyne. but if thou forsake thy proper wyl i al thinges within & without The soner thou so do the better it shall be wyth the the more fully thou forsakest thy selfe with al other thynges: the better thou shalt please me & the more thou shalt wyn. Some religious folke wyth other forsake them selfe nat fully. but with some exceptiō suche trust nat to god almyghty & therfore they endeuer them to puyde for them selfe i some thinges some other at the fyrst: do the offer them selfe and al theyres to god. but at a tēptacion sone after arysinge they retorne to theyr owne wyl the which they had forsake: and therfore they pfyte nat in vertue: such psones shal nat come to very clēnes of hert ne to the grace of my ioyful famylyaryte: but if they make a hole resignacion & a daily oblaciō of thē sylfe and al theyres fyrste: without whyche the vnyō that longeth to my fruyciō may nat be had. I haue said oft to the forsake thy selfe & resyne the pfitely and thou shalt enioy in warde peas. Gyue al for al aske ne seke no thinge agayne of them that thou hast forsake for me: but stonde holly & sermely in me nat doutinge any thinge: & thou shalt haue me: thou shalbe fre i soule: derkenes shal nat possesse the ne any spiryt of derknes shal haue power of the. I ndeuoure the to this/pray & study with al thy delyre that thou may

be delyuered fro al maner of ppte & with nakidnes of al ambicõn & possessyon folowe naked iesu cryst thy sauyour/ & that thou dye to thy self & the worlde & lyue to me eternally. Than al veyne fantasies wycked troubles & superfluous besynes shal faile. Also thã shal al inoderate drede and loue inordynate dye.

¶ The xliiichapt How man shulde gouerne hym in outeward thynges & renne to god for helpe and socour in parels and daungers.

¶ On saith our lord to his louer: thou owest with al diligens gyue hede that in euery occupacõ & outward dede thou be fre within forth in thy soule hauynge power of thy self: so that al thinges be vnder the. & thou nat vnd thẽ: that thou be lorde & lerd of thy werkys & nat seruaũt. but as a true hebrew or crysten mã goynge into the sort & liberte of childrẽ of god the which stonde vpon the pesent thinges of the worlde & beholde the eternal godes of heuẽ. the whiche also behold the transytory thinges of the world with ther lift iye & heuenly thinges with ther right iye. suche folke be nat drawen by worldly godes to inordynate loue of thẽ. but rather they drawe suche tẽporal godes as god sendeth thẽ & order thẽ to gode dedys like as god almyghty the hye artificer hath ordeyned thẽ that left no thinge vnordred in al the world. also if thou in euery auẽture or chaũce stonde nat in thoutward appaũce that is to say if thou stande nat to the iugemẽt of thy bodily iye or ere: but anone as thou preyuest such thinges. if thou ent with moyses into the table of thy soule by deuoute prayer

to coũcel our lord. thou shalt here somtyme the swe te answer of god almyghty: and thou shalt returne ageyne to thy self ĩstructe of many thynges both p̃sent & for to come. Moyses euer hadde a recours to the tabernacle of god for doubtis & q̃styons to be assoyled & he fled to the subsydie of prayer for perels & the vnresonable vyolencis and sautis of men to be fled. so thou shuldest fle into the secret tabernacle of thy soule ĩ suche doutis or pels there callynge on the help of god by deuoute prayer. We rede that Josue with the children of israel was deceyued of the Gabaonytis bicause they gaue light credẽs to ther swete wordes & did nat coũcel with our lorde by oracle as they shuld haue done before they had graunted thẽ any thynge. ¶ The xliiii c. A man shuld nat be importune in his weyes or nedys.

S On saith our lorde to his louer: Cõmytte thy cause to me alwey/ & I shal wel dispose for the whanne tyme behouable shall be. abyde myn ordynaũce & thou shalt fynde ꝓfyte therby. My lord god saith he. I gladly cũmytte to thy goodnes my self & al my desyres & necessitees: For my ꝓuydence may litel auaile. I beseke the that I cleue nat moch to auẽtures heraft ensuynge. but that I may shortly ĩ al such offer my self to thy plesure. Son saythe god. mã often ꝓsecuteth the thinge that he desireth & whan he cometh therto. he begynneth otherwise to fele therin: for mãnys affeccõns & desyres aboute one thinge be nat durable & abidynge. but now vpon this thnge sette. and nowe vpon that. The very

pfite of man is to forsake hym selfe & to cõmytte hi holy to god. For suche a man is very fre and syker. But our olde enemy & ꝯtrary to al goodnes cesseth nat of his tẽptacions: but day & nyght he maketh greuous sautys to vs: to catche vs at vnwares by his deceytful snares. Wake therfore & pray diligently that thou enter nat ito tẽptaciõ. ¶ The xlv chap

Man hath no goodnes of hiselfe. ne any thinge that he may haue any glory or pride of: but al of the goodnes of god.

O Lord what is mã that thou hast such mynde of or the son of mã whõ thou doest vesite with thy grace. what meryte was or is i mã that thou gyuest thy grace to. what may I cõplayne if thou forsake me. or what may I right wisly say ageyne the. if thou graũt me nat that I aske of the. sith thou giuest al goodnes of thyn owne goodnes & liberalite & without the deseruynge of mã. Suerly this I may thinke & say of my selfe. that I am no thinge of valoure that I haue no goodnesse of my selfe. but that I am in sufficient and fayle in all thynges and goo to nought euer. And but I be holpen of the goode lorde and infourmed within in soule by the I shalbe made al dissolute. Thou good lorde abidest alwey one: beynge / & euery where gode right wis & holy. werkinge al thinges wele right wisly & holily. & dispolinge al thy werkis in wisdõ But I wretch that am alwey more pne and redy to fayle than to pfyte in vertue and goodnesse / am nat abidynge euer in one state. For seuen tymes in the day the right wis man is troubled of synne. Ne

the lesse it shalbe sone wele with me ageyne if it ple-
ase thy goodnes to help me: for thou alone gode lor
de mayst without man helpe in all nedys / & make
me so ferme & stable: that I shal nat be chaũged hid
& theder. or fro this thynge to that: but that my her
te may be turned & rest in the alonly. & if I wold ca
ste awey al mãnys ꝯsolacõn eyther for deuocion for
to be had or ellys to seke thy socour & goodnesse: for
such nedys as fal to me that I am cõpelled by to se
ke the. For no mã may helpe or comfort me as thou
mayst. than I myght wel trust to thy grace and to
ioye of the gyfte of thy newe ꝯsolacion. I thank the
good lorde the auctour and groũde of al goodnesse/
as oft as any goode chaunce happeth towarde me.
I am but vanyte and no thinge in thy sight/ an vn
stable man & seke. wherof may I than be proude or
shulde repute me anythynge profytable: whed nat
of nought the which is most vanyte. Truly vayne
glory is an ĩfectyue pestylens and most vanyte. For
it draweth a man fro very glory & remeueth grace.
spirytual. Whyles a man hath a complacens ĩ hym
selfe: he displeath god. and whan he desyreth man-
nys laude & vayn praysinge: he forgoth very vertu
es very glory & holy ioy to mã is to ioy in god & nat
in hym selfe. to ioy in the name of god almyghty/ &
nat in his ꝓper vertue or strength. ne to haue dilec-
tacõn in any creature but for god. Thy hooly name
gode lord be praysed & blessid & nat myne. thy werk
be magnyfied & nat myne. no laude / ne praysynge
be gyuen to me by mannys mouth for any thynge

that I doo but al be vnto thy plesure thou arte my glorye & the inward ioye of my herte. I shal by thy grace euer ioye in the and in no thinge perteynynge to me but in my infirmytees Let ie wes with other vayne louers of the worlde seche glorye of thē selfe & in other I shall only seke the glorye of prayslynge of god for al mānes glorye & prayslge with worshipp tēporal & also worldly hight & pmocyō cōparyd to thy eternal glorye gode lorde is but vanyte & foly. O thou blissed trynite my god, my mercy and very truthe to the alone be lawde vertu honour & glorye for euer. Amen. ¶ The. xlvi. chapt howe al tēporal honoure is to be dyspysed.

¶ On sayth our lorde to his louer, be thou natte confounded ne heuy whanne thou seest other honoured and auaūced. and thy selfe dispysed and humyled. Arayse vp thyne herte to me in to heuen & thou shalt nat be heuy thoughe thou be dispysed of man here in erth. Lorde sayth the dyscyple we be herein derke blyndnes lackynge the very light and therfore we be sone deceyued by vanytees as ferre as I can vnderstande I neuer yet suffred any iiurl of any creature. Wherfor I can nat ryghtwysly cō-playne agayne the But for as moche as I haue ofte sined agayn the. therfore euery creature is worthyly armed ageīst me ī punysshmēt of my sines wherfore zfukyō & shame to is me dewe with zтempt to the gode lorde be lawde honour & glory. And but if I ꝑpare me to wyl me to be dispysed & forsake gladly of enery man and vtterly to be reputed noughte

I can nat be stablisshed ne pacified withinforth. nor spūally to be illumyned: ne may nat be fully knytte & ioyned to thy goodnes. ¶ The xlvij chapt. Howe no man ought to put his peas fynally in man.

¶ On if thou putte thy peas with any psone for thy felinge & for that they acord with the thou shalt be vnstable & vnpeased. But if thou haue thy recours to god that is pmanent & euerlastinge trūthe. thy frende goynge awey or decessynge fro the. shall nat make the inordynatly heuy. Thou owest to loue al thy frendes in me: and for me to loue euery psone that thou accomptyst with gode & dere to the in this lyfe. For I am the begynner & the end of al goodnes. & without me al frendship is nat valēt or durable. nor no worldly frendship may endure: where I ioy nat. Thou owest to be mortifyed too such carnal affeccyons of thy louers. that as moche as thou mayst thou shuldest desire to be without al mānys cōpany: for the more a mā withdraweth hī fro al worldly solace: the more he drawethe nere to god almyghty. & the more hye that he ascendethe in loue & spūal ꝯtēplacōn: the more pfoūdly & īwardly he descēdeth ī hūble ꝯsideracōn of hym selfe & vilypē dynge hymself. He that ascribeth or gyueth any go denes to hymselfe: he geynstandeth the grace of god & lettethe it to enter into hym. For the grace of god alwey requireth an hūble herte. If thou man saith our lorde wold pfytely disprayse thy selfe / & wolde empte clene thy hert fro al erthely loue: thā wold I saith he distyll & entre ito the with abūdaūt grace:

But the more attendaūce & affectyon thou haſt to my creatures: the more is the ꝑſideracyon & loue of thy creature take fro the. Loke that thou lerne to o uercome thy ſelfi al thinges: for the poſſeſſion of thy creature. & than thou mayſt come to the knowlege of thy lorde god. What ſo euer thynge thou loueſt i= or dīatly be it neuer ſo litel: yit it deſoyleth thy ſoule & letteth the to come to the knowlege & loue of god.

¶ The xlviij chapt. Ageyne vayne & ſecular ſcyence.

SOn ſay the our lorde to his louer beware that thou be nat moued by the fayre & ſubtyl wor= des or ſaynges of men. The reigne of god ſtande the nat in word but in vertue. Attende my wordes for they illumyne mānys mynde & inflame the with the arduf of loue mānys hert. they make cōpūcciō i mā to be ſory for his ſynnes. & with that they bryng to mānys ſoule great ꝓſolaciō. Gyue the nat to lecture or ſtudye for that thou woldeſt be ſene cūnynge / or wiſe before other: but ſtudy therby to mortifye thy vyces & vicios lyuīge i the & other: for that ſhal more ꝓfite the thā the knowlege of many q̄ſtions. For whā thou haſt red & knowen many thynges: thou muſt atte laſt come to one ꝓncipall & begīnynge of al other. I am he that techeth mā cūnynge & I gy= ue more clere vnꝺſtanding to hūble ꝓſones thā any mā techeth. Loke whō I ſpeke to, he ſhalbe wyſe & ꝓfyte in ſoule. Wo ſhal be them that ſeke of men cu ryous thynges and lytel pondir the wey how they ſhulde ſerue and pleaſe me. The tyme ſhall come whaune cryſt the mayſter of mayſters / and lorde

of aūgels shal apere redy to here euery mānes lessō that is to say to examyne euery mannes consciens. Than shal hierusalē be lyghtned & enserched with lanternes & lyghtes: and the hyd warke & cogitacyons of men: shalbe manyfestly opened: and al vaine excuses shalbe forsdone and layde aside: I am he sai the god that sodeilye rysle vp and illumyneth an hūble mynde: that he may take and perceyue mo reasons of eternal trouth soner than he that studieth .x. yere in the scolys. I teche wythout sounde of wordes: without cōfusyon of opynions: without pryde of worshyp & wythout fight of argumētaciō I teche to dispyse erthely thynges and thynges present I make my louers to seche and to sauour thynges eternal/ to fle honoures & paciētly to suffer sclaūderes and aduersitees nothinge without me to desire but al theyre hope to put in me & to loue me ardently aboue al thinges Some in louinge me inwardly haue dyuyne and godly thinges & cūninge to speke meruelous thiges such hath more pfytedī forsakig al thinges: than in studienge about subtyle thinges But I speke to some comon thinges & to other specyal thinges I appere to some swetely en hyd sines & fygures: & to other I shewe great mysteries with gret light of vnōstondinge:. There is one voice and one letter in the bokes that they beholde: But that voyce or lett in formeth nat al in lyke. For I am the kwarde techar of trouthe: techar of mannes hert: the vnōstonder of mānes thought pmoter of his dedis gyuinge to euery man as I thynke worthy.

¶ Howe we shuld despise & nat greatly desyre out ward worldly thynges. the xlix chapt

SOn thou must be ignorant & vnknowing many thinges. thou must accompt thy self as dede vpon erthe. and seche one as all the worlde is crucyfyed to. Thou must ouer passe many thynges that thou shalt pauenture ayenst the or thy frende with a deffe ere. nat answerynge to seche. but to sechera ther those thynges that be to thy peas. it is better a mā to turne away his iyen fro thinges of displesure/ & to late euery mā to thynke & loke as he wyl. Also to withdrawe thy nerys fro vnprofitable fables than to defne to pretencio⁹ wordes. if thou wyl stande & enclyne to god & diligently behold his iugemēt & the meke answeris i his reproues: thou shuldest suffre the more easily to be ouercome. O lorde god what be we. lo we wepe & lament greatly for a litel tēporal harme or losse. we renne ayenst myght/ and laboure bodily for a litel tēporal auaūtage. but our spūal losses & detrymētis that we suffre be sone forgete with vs. & scarsly we returne ageyne therto any tyme after our losse. To that thynge that is litel or nought worth we gyue greate attendaūce. And that thynge that is of great pryce & moost necessary to vs we sette nat by it. For al mankynde in maner renneth towarde outwarde thynges/ and but they sone aryse fro suche dispolicōn/ they shal gladly lye & delyte euer in outwarde thynges.

¶ The l. chapt howe euery tale or worde is nat to be bileued/ & howe mannys worde sone slydethe.

g Ode lorde gyue & graunt me helpe of my tro
ble that I suffer: For mãnes helpe is but vay
ne & vnualable in suche nedis. I haue oft faylede of
helpe & socoure: where I trusted to haue founde it.
and oft haue I founde faythfulnes: where I tru-
sted leste to haue founde it. wherfore I say that mã
laboureth ĩ vaine that putteth his hope in mã thou
gode lorde art the very hope & helth of man Blessid
be thou in al thinges & for al thinges that happethe
to vs. We be seke & vnstable of our selfe. we be sone
chaunged fro godenes & disceyued. whoo is he that
can so warly & wysely kepe hym selfe in al thinges
that he fal nat somtyme into a snare of dysceyte of
some ꝑplexite. But he that trustethin the gode lord
and seketh the wyth symple hert doth nat so soone
remeue from the. And if it hap hym to fal into anye
tribulacion/howe so euer he be wrapped therin. he
shal sone be delyuered therof by the. or ellis sone re-
ceyue cõfort of thy godenes. For thou gode lord for
sakest them neuer that truly trust in the: it is harde
to fynde a faythful and a trusty frende/that so ꝑse-
uerythe in all the tribulacyons of hys frende. thou
gode lorde art moste faythful ĩ al such nedis: & lyke
vnto the none is. nor may be founde. O ful wel felt
& souored that soule ĩ god/the which sayde. my mĩ-
de is groũded & stablisshed ĩ my lorde god. if it were
so with me I shulde nat so sone drede mã. ne be mo
ued at his wordes. who may ꝓuyde al thynges for
to come/or Who may eschewe the perylles or euyls
hereafter ensuinge. if chauncis or thiges before sene

oft anoyeth & hurteth man. what shal I saye than of thiges vnprouyded/but that they more greuously hurt. But wherfore haue nat I Wretche bett ꝓuyded or purueyed? why gaue I so sone credens to other menues sainge? But we be men: ye: thoughe we be reputed and extemed aungels of many folke To whome shal I gyue credens: but to the goode lorde. For thou art very trouthe that nother discey uest ne may be disceyued. And euery other man is a lyer vnstable/& sone disceyuinge moste in wordes so that vneth it can or may be vyleued that semeth right wyse/whā he ꝓferrith it. Howe prudently haste thou gode lorde gyuen warninge to vs to be ware of men. and howe the moste famylyer frendes of man be enemyes to hyn. Also a man shulde nat byleue if man shulde saye to hym. Lo cryste is here or there: shewīge hym that is nat cryste: but rather antecryst as hath be sayd & hereafter shal be sayde I am taught by harme that I haue suffred & sene other suffer. And pray god that I maye be taught too be more ware & nat to my foly. A mā sayth to me. son be ware/son be ware/& kepe this preuye to thy selfe that I say. & whyles I kepe preuy suche as he committed to me. he can nat kepe preuy that thing that he desyred me to kepe preuy. but anon he betrayeth & discloseth both hyz & me & so gothe his way gode lorde defende me from suche talys and vnwar men that I fal nat into theyre handes/nor take vpō me to do suche thinges. Gode lorde graunt me to haue stablenes of worde & neuer to haue disceytful tonge

but remeue al ſuche diſceytes ſer fro me. I owe i all wyſe eſchewe that thynge that I wolde nat ſuffer my ſelfe. O howe gode and peasyble is it a man to kepe ſcylence of other mennes dedes: & nat lyghtlye to byleue euery mānes tale: ne lyghtly to tel out ſuche talys: & to ſhewe bzeuely i fewe wozdes the ētēt of his mynde nat to be led oz moued with any boſtīge oz flaterynge wozde: and alway to ſeche god almyghty the beholder of mannes ſoule in his dedys euer deſyzinge that al thentention of his ſoule īwarde togyō with his outwarde dedes maye be dyzect & pfourmed after his gracio9 pleſure. how ſure is it foz the ꝓſeruacion of heuēly grace: a man to flebtter apparaunce of godenes and nat to deſyze outward flatery oz vain glozy: but rather to folowe thoſe thīges whiche gyue and pzocure the amendyng of lyfe wyth the feruour of gode lyuinge. Knoweu vertue & opeuly cōmended hath hurt many pſones where grace pzyuely vled & hyd hath and doth pzofyte: & auayle many in this frayle lyfe: the whiche aft ſcrypture is al tēptacion and malyce. ¶ The. li. chapter A man ſhulde put his confidens in god whan ſharpe wozdes touche hym.

¶ Tonde ſon fermly and truſt ī me whan thou art vexed wyth troubles and malycio9 wozdes. What be wozdes but wide that fleeth ī the ayze without hurt of any ſtone: if thou be gylty of ſuche wozdes oz wozthy of them oz ſuche repzeues/ than thynke thou wylt gladlye amende the. and if thou be nat gyltye thynke yet: thou wylt ſuffer gladlye

ſuch repues for goddis ſake. It is but an eaſy thyn
ge to ſuffre ſharpe Wordes ſomtyme where it is ſo
that thou mayſt nat ſuffre harde flagellacyons/ or
betynges with cryſt & for hym. And why is it that
ſo ſmale thynges be ſo bitter and odious to the. but
for that thou art yet carnal & nat ſpũal in thy affec-
cyons. gyuynge more hede to man than to god· for
that thou dredyſt to be deſpyſed. thou wolt nat be
repued for thy exceſſis: but ſekeſt for thy defence der
ke & ſynyſter excuſes. but beholde thy ſelfe better &
thou ſhalt ſe Wel that the worlde & veyne glory/ or
mãnys pleſure lyueth yet in the. Whan thou refu-
ſeſt to behũbled & confoũded for thy defautis. it is cer
teyne that thou art nat very hũble ne truly dede/ or
mortifyed to the worlde/ nor haſt nat the World cru
cifyed to the: but here thou my Wordes & thou ſhalt
nat drede a thouſande mẽys Wordes. Lo if al the
wordes that myght be feyned were malicõuſly ſai
de ageyn the: what ſhuld they noy the. if thou wol
de late thẽ paſſe & nat ponder thẽ greatly. thou know
eſt they may nat mayme the ne hurt one here of thy
hede. but he that hath nat inward ſight to his ſou-
le heith: nor god afore his ſight is ſoue moued & tro
bled at a ſharpe worde. He that truſteth in me ſay-
th our lorde & wol nat ſtand to his owne iugement
ſhalbe without mãnys terrour. I am the iuge and
knower of al ſecretis I knowe howe euery thynge
is done. I know both hym that doth the iniury & hi
that ſuffreth it. for by my ſuffrance ſuch iniuryes be
done: that many mẽys thoughtis may be knowẽ

I shal iuge bothe the inocent/ & hym that is gylty?
but I haue decreed to ꝓue thē both by my hid iuge
mēt. The testymony & iugemēt of mā ofte tyme de-
ceyueth: but my iugemēt is true. it shall stande sta-
ble: & it shal nat be subuerted: though it be hid & nat
apere. yit it neuer doth erre: though it apere nat ry-
ghtwis to some. wherfore in euery iugement man
shulde renne to me. & nat to lene to his owne reson.
A rightwis mā wol neuer be troubled what thing
so euer hap too hym of god. yea & if any wronge be
layde vnto hym. he wol nat moche recke. ne he shal
nat be exalted by vayne glory: if he be resonably ex-
cused by other. for suche a ꝑsone cōsidereth well that
I am the very sercher of mānys hertes & iwarde par
tyes & nat iugynge after the face & the outwarde a-
peraūce of mā: but after the iwarde demenynge of
mānys soule. for oft I iuge & fynde culpable many
thynges that mānys iugemēt demeth to be lauda-
ble wherfore I beseke the my lorde god the true iu-
ge stronge & pacient. that knowest the frealte/ & the
malyce of mā: be thou my strength & trust i al nedis
Myne owne science: for thou gode lorde knowest i
me that I knowe nat my self. & therfore i euery re-
pue I shuld hūble my self & benigly suffer. But for
as moch as I haue nat paciētly & mekely suffred all
such cōdicōn. relees & forgyue me gode lorde I bese-
ke the: & gyue me more large grace of sufferaunce.
Thy plentuous mercy is better to me by the which
I may opteyne ꝑdone of my mysbehaueour: than
the ꝑper oppynyon of my iustice for the defēte of my

hyd ꝯscience. for though I suppose my ꝯsciens to be cleene & nat spotted with any synne: yit I may nat iustifye me ī that: for if thy mercy be remeued frovs no mā here lyuynge may be right wis in thy syght.

¶ The lij chap̄. Howe mā shuld suffer al greuys & aduersitees for the lyfe euerlastinge that we al hope and abyde here.

S On se thou be nat broke by impaciens of the labours that thou hast take vpon the for my sake. Also se thou be nat cast downe by dispayre or vnresonable heuynes ī any trouble that shal hap vnto the but be thou recōforted / & strengthed in euery suche chaūce by my ꝓmyses. for I am sufficient to rewarde & yeue to my seruaūtis aboue all' mesure. Thou shalt nat labour longe here ne alwey be greued wyth heuynes. Abyde a short tyme ī pacyens. & thou shalt sone haue an ende of thy troubles. One houre shal come whan al thy labours / and troubles shall' ces. Al thinge is mesured & passeth with tyme is bo the lytel & short. Do therfore as thou doost and labour feithfully ī my vyneyarde that is to say in my church after the degre that thou art called to and I shalbe thy rewarde. write thou / rede / synge / sorow for thy synnes kepe thy mouth fro ill' & veyne wordis / pray thou & be pacient ī aduersitees. such exercyses with such other v̄tuo⁹ labours be the very wey & merites of euerlstīge life. peas shall' come one day that is knowen to our lord & hyd fro mā. that day shal nat be as the day or night of this life. but it shal be light and euer enduringe clerenes. stedfast peas:

and infynyte. reſt infallible & ſure: Thou ſhalt nat
than ſay with the apoſtle. who ſhal delyuer me fro
the pellis & the ieopdye of my moꝛtal body. ne thou
ſhal nat than crye with the ꝓphete with deſire tobe
deſolued & ſay theſe woꝛdes. Woo is me that myne
abidinge here ī this moꝛtal body is ꝓlonged. & why
foꝛ than ſhal deth that befoꝛe had dñacion in man:
be ouerthꝛowne & deſtroyed. & helth of body & ſoule
ſhal than euer be without ende. None anoye ſhall
than be to mā. but a bleſſyd ioy & myꝛth & a ſwete &
fayꝛe cōpany. O if thou ſawe the ꝓpetuell cꝛownes
of ſayntis in heuen: & in what maner of glozy they
lyue & ioy in nowe. that were befoꝛe deſpyſed ī ther
lyuynge & reputed vnwoꝛthy to lyue: ſothely thou
Wolde humble the in the moſt lowly wyſe. & thou
Wolde ſoner deſire to be ſubiecte to euery mā: than
to haue gouernaūce of any mā. noꝛ thou wolde nat
deſire the glad dayes of this woꝛld. but thou wold
rather deſire to be in tribulacyon foꝛ god. and thou
wolde deſire alſo to be vylipendyd & ſet at nought.
amonge mē foꝛ cryſt & with cryſt thy ſaueour. O if
theſe thynges Were ſauoꝛy to the & ſhuld ꝓſounde
ly ꝓſe thy herte: thou wolde nat onys cōpleyne the
at ſuche troubles & aduerſytees. And why: foꝛ we
owe eche of vs to ſuffer al labours / & hardneſſe: foꝛ
the lyfe eternal that is ſo p̄cyous. It is no lytel thin
ge to Wynne oꝛ to leſe the kingdome of heuen. Lift
vp thy ſoule into heuen & behold me & my ſayntys
al that hath had & ſuffred great conflyctis / and ba-
tayls with me ī this woꝛlde. Nowe they ioy wyth

me. nowe they be conforted/ nowe they surely e rest after theyre labours & shal euerlastingly abyde and reigne with me in the euerlastinge reigne of my fad

¶ The. liij. chapter. Of the day of eternyte: & of the anguysshe of this present lyfe.

f He mansion of the hye cyte of heuen is al full of blysse and ioy infynyte. O thou day erernal moste clere the which art nat made derke by any night. But it shyneth euer by the hye trouth of almyghty god. This day is euer ioyful and moste merye euer sure and stedfast and neuer chaunging his state: into incõmodiousnes. wold god that day shuld shine to vs: & al tempal thinges were ended. This day of eternyte gyueth lyght to the sayntes in heuẽ with perpetual claryte and shyninge. But to trayualers herein erthe it is farre & as by the mene of a myrrour. The Cytezins of heuen knowe howe ioyful that day is. And we whyche be the chyldren of Eue and outlawes from heuen sorowe forte diousnes & bitternes of this our tempal day. The dayes of this tyme be short euel/ful of sorowes and ãguysshes: where man is defoyled wyth many synnes & is febiysshed and destroyed often by passyons he is contract and dystrayned wyth many dredes & wyth many besinesses is he occupied. He is wrappyde in many vanytees: & with many errours he is intriked & broke with many labours. he is moued with many temptacyons. He is ouercome wyth delites & he is crucyate & tormẽted with penurye and nede O Whan shall al these labours be ended. & Whan

shal I be delyuered fro the mysery/ and thraldome of vyces. Whan shal I thynke of the alone good lorde al other thynges left. and whan shal I ioy in the fully. Whan shal I be without all impedyment/ or lettynge/ & in very lyberte without al greuaũce of body and mynde. Whan shal I possesse sadde peas wythoute trouble/ suer peas wythin and without and sure on euery syde. O goode iesu whanne shal I stande to beholde the. Whan shal I haue light/ & contemplacõn of the eternal glory of thy kingdom whan shalt thou be to me al in al. O Whan shal I be wyth the in thy kyngdome the which thou hast of thy goodnes ꝓparate to thy louers at the begynnynge. Lo I am left here a pore outlawe ī the lande of myne ennemyes where dayly batayls and infortunes be ful greate. Comfort me gode lorde i my exyle. Mytigate. my sorowe. For I sighe vnto the Wyth al desyre. For al that the worlde offreth vnto me for my solace: is but a burden to me. I desyre inwardly to be knytte and cleue to the goode lorde but I may nat come therto. I desyre to be quertyd & atteyne the heuenly thynges: but worldly thynges & possessions vnmortified in me let me. & where i my mynde I wold & desire to be aboue al tẽporal thinge. I am cõpelled ageynst my will by my dull body to be vnder al. & so I vnhappy mã am in cryual fight with my selfe. & I am made greuous to my self whyles my spyrite desireth to be aboue and my flesly to be downe. O what is my suffraũce withforth that whan I trete of heuenly thynges by

diligence of my mynde. anon a multitude of carnal thoughtis metyn & letten me. Goode lorde be thou nat by thy grace far fro me: nor declyne thou nat in wrath fro thy seruant. sende downe thy lightnige of thy grace & assume such vayne & troblo⁹ thoughtis. send downe thy arowes of drede & chas away all the fantasyes of the ennemye. Gader togeder al my sensys to the/ & make me forgete al worldly thiges & gyue me grace sone to auoyde fro me/ & to despyse the fantasmes or ymages of synne. Socoure thou me eternal truthe that no vanytees meue me. O thou heuenly swetnes come and enter into me/ & chas fro me al vnclennes. forgyue me I beseche the & mercyfully ydon as oft as I syder in my mynd any thynge in tyme of prayer/ except thy goodnesse I knowlege to the gode lord that I haue be wont to behaue me very distractly i prayer & other thiges for I am nat often there: but absēt where I stande or sytte bodily: but I am more there wheder I am borne by such thoughtis. for I am there where my desires be. & there my thought & desire is. whēr that thige is that I loue: for that thig doth mete me anō in thought that naturally pleseth or delyteth wher fore thou truthe hast openly sayde. Where thy tresour is. there is thy herte. if I loue heuen I thynke gladly of heuenly thynges. if I loue the worlde I ioy of & in the fortunes of the worlde: and I am heuy too here of the worldly aduersytees. if I loue my body or flesshly desyres: than I often ymagyn & thynke of theym. if I loue my sowle/ or spyryte/

I delite to thynke vpon spirytual thinges. so what so euer thynge I loue I gladly speke/ & of the same I beve the ymages of suche besily in my mynd. but blessyd is that man that for god forgeteth al maner of creatures & that doth violēce to nature and that doth crucifye or quētchethe foule lustis orgcupiscēs of the flesshe by feruour of spiryte: sothat with a clere science he may offre his prayers puerly to god/ & so be worthy the cōpany of aūgels. al erthely thynges within and without hym excluded fro hym.

¶ The liiij chapt. Of the desire of euerlastynge lyfe & what goodes be promysed to the knyghtis of god that fight ayenst synne.

¶ On whan thou felyst that the desire of euerlastynge beatitude or blysse is infoūdyd in to the by grace/ and with that thon desiresst to depart out of thy body that thou may se my clerenesse euerlastyngly: than open thyn hert & receyue this holy inspiracōn with al deuocōn & desyre/ gyue digne and moost large graces to the hye goodnesse of god that doth to the so worthely. so gracōusly visitethe the. so ardently excyteth the/ & so myghtely doth raise the. that thou falle nat to erthely thynges by thyne owne nature & burdē. Thou dost nat receyue that grace by thyne owne thynkinge or labour: but alonly by the godenes of heuenly grace & the respect of god for that thou shuldest ꝓfite more & more ī vertuous lyuynge & in humylite/ & that thou shuldest ꝓpare the ayenst batayls for to come/ and also that thou shuldest cleue too god almyghty With affeccyon of

with a feruour of deuocion & stedfast wyl. son the fi
re doth often bren but the flame therof doth nat as
cende without fume or smoke. Ryght so the desyre
of some men is in heuenly thinges but their affecty
ons be nat fre fro temptacions of the flesshe & ther-
fore thei do nat alway purely for the honour of god
that whychethey aske so effectuously of god. suche
is oft tymes thy desyre whyche thou sayde was so
iportune. For that desyre is nat pure and pfyte/ the
whych is infect wyth mannes proper commodyte
Aske thou therfore nat such thiges as be delectable
or profytable to the: but suche as be worshypfull to
me: For if thou iuge ryght thou owest to prefer min
ordinaūce before thy desyre and alle other thynges
to be desyred. and to folowe my wyl & ordinaūce I
knowe thy desyre: and haue herde thy manyfolde
syghynges & wepiges Thou wolde nowe be in the
lyberte of the glorye of the chyldren of god. it dely-
teth the nowe to bei the etnal hous of god that is to
say in the heuēly coūtrey wherfull ioy is but thour
is nat yet come. Thou must yet haue labour & ba-
tayle ayenst thyn enemyes & so haue the tyme of p-
bacion here afore thou come to euerlastinge glorye:
& rest. Thou wolde be fullyled with that hye gode-
nes: but thou may nat haue it yet. I am the essēcial
godenes of man. Abyde me saith our lorde vnto I
cal the to my kyngdome Thou must be proued & ex
ercysed here i erth. afore thou come to me. thou shal
haue consolacion somtyme gyuen the. But the full
plente that sayntes hathe in heuen shalte thou nat

haue whyle thou lyuest here. Be thou therfore recõ
forted & strõge both in thy doinges & in thy suffrãce
the contrariousnes of nature Thou must do on the
clothing of grace & inocencie & be chaũged into a new
man / thou must often do that thou wolde nat and
that thing that thou wolde do thou must leue that
pleasethe other men shall ꝓcede and come to effecte
and that thinge that thou hast a pleasour i shal nat
come to effect ꝑauenture. Also what other men say
shalbe herde & what thou sayst is set at nought.
Other men shal aske & they shal haue they? askige
but thou shalt aske & nat spede. other men shalbe cõ
mẽded in mennys mouthes: & of the no man shalle
speke. Other persons shal haue this office: or that
cõmyt to them: and thou shalt be demed vnprofita-
ble:. For such thinges is man oft naturally heuye &
a grete thinge it is if thou bere such with styl mouth
and mynde in such thinges with other lyke is man
ꝓued: whether he be the true seruaunt of god: how
he can denye hym selfe & breke hym in aduersytees
scarsly thou shalt finde any thynge enioyned or lay
de vnto the to do: for the whych thou nedyst to suf-
fre deth as thou shalt fynde thynges cõtrary to thy
wyl which thou must suffre moste whã thiges dis-
cording to thy mynde which appereth to the lesse ꝓ
fytable in excusiõ / be cõmaũded to the: & for asmoch
as thou art vnd the domynion and power of other
to whom thou dare nat resist therfore it is sene har-
de to the to folowe alwy the wyl of other: & alway
to leue thy ꝓper wyl. But beholde son and consyd

wel the ende of thy labours which is nat far fro the
Also gyue hede to the frute of them togid wyth the
infinyte rewardes of the same/and thou shalt haue
no greuaunce in such labours: but a great confort
of thy pacies: for as for that lytel plesonr that thou
wylfully forsakest nowe i this lyfe: thou shalt euer
haue thy wyl done in heuē. For thou shalt haue the
re al that thou wylle or can desyre: thou shalt haue
there power of al godenes Without any drede to le
se it. There thy wyl one euer wyth me shal coueyte
or desyre no straunge/pryuate or worldly thynges.
There shal no man resyst the/ne none compleyn on
the: no ne shal let the or wythstonde the but al that
thou desyrest shalbe presented to the: and they shall
fulfyl al thyne effection or desyre vnto the fulnes of
the same. There shal glory be gyuen in rewarde for
repues here pacientlysuffred: and the pall of laude
for heuines and for the lowest or last place that thou
hast be content with: thou shalt there receyue euer-
lastige reigne. There shal apere the frute of obedies
here kepte for god. the loboure of penaūce shalbe re-
warded wyth ioy: and humble subiection shalle be
crowned wyth glory. Bowe the therfore nowe vnd
euery mannes hande: & forse thou nat Who cōmaū
de the for to do this thynge or that. but studye thon
wyth great diligens that whether it be thy prelate
thy felawe: or lower than thou/that intendethe to
do any thinge/that thou take al such thiges Wel &
with paciens and that thou fulfyl them with gode
and deuout wyl. Let this person seche this thynge

& he that thynge. Be he glad of this thynge/and he of that. or be he cõmendyd in this/and he in that. be they neuer so ꝓcyous or multyplied: ioy thou neyther in this thinge nor i that. but alonly to be vylypended or despysed & i my plesure & honour. & ouer al desire that whether thou lyue or dye. god alwey be glorifyed i the or by the. ¶ The lv. chapt A man beyng in heuynes & desolacõn shuld cõmytte hym into the handes of god/ & to his grace sayng:

I Orde god holy fader blessyd be thou now and euer. For after thy holy plesure. so thon haste done to me. and al that thou dost is gode. I beseche the good lorde that thy seruaũt may ioy in the and nat in my selfe: ne in none other thynge but in the. or ordred to the. for thou alone arte very gladnesse/ thou art my hope my crowne of reward. Thou gode lorde art my ioy & hanour. what haue I/ or any of thy seruauntis that we haue nat receyued of thy goodnes. yea without our meryte. al be thyne that thou hast gyuen & made. I am but pore & haue be i trauayle fro my youth. & often my soule is heuy vnto wepynge & somtyme it is troubled ageyne it self for passions fersly inrisynge. I desyre good lord the ioy of peas. I aske the peas of thy chosen childrẽ the whych be norysshed & fed of the i the light of iward & eternal cõsolacõn. If thou good lorde graũt me peas. if thou graunt me inwardly holy ioy. than shal the soule of thy seruaũt be ful of louynge & deuoute prayinge of thy infynyte goodnesse. & if thou withdrawe the fro me: as thou hast often wont to doo.

than I may nat ren the way of thy cõmaundemẽ-
tis that is to say/fulfyl them/but more thy ſeruaunt
is then arted to knocke his breſte & to knele for gra-
ce: & conſolacyon afore had for that it is nat wythe
hym nowe as yeſterday & the day before whan thy
lanterne of lyght ſhone vpon hym & illumyed hys
ſoule. and was defended fro the inwardy of tẽptaci
ons vnd̃ the ſhadowe & ſhelde of thy winges right
wyſe ſad̃ & euer worthy to be moſte loued the hour
is come that thy ſeruaunt ſhulde be proued in/it is
Worthy fader that thy ſeruaũt ſuffer this hour ſõ-
what for the. Thou knewe i thy eternal p̃ſciens an
hour for to come in the whyche for alytel tyme thy
ſeruaunt ſhulde outwardlye be ouercome & yet wy
thinforth be euer lyuynge anenſt the: that he ſhulde
be vylipended/cõtempned/and deſpyſed for a tyme
in the ſight of men: by ſoris peynes & paſſiõ/that he
aryſe agayn with the in the morne of a newe lyght
of grace & after that be glorifyed in heuẽ: for al ſuch
humyliacions holy fad̃ thou haſt ſo ordeyned & wil
led & after thy cõmaundement ſo be it fulfylled ime
This is thy grace that thou gode lorde ſhewſte to
thy frende to ſuffer troubles here in this worlde for
thy loue as oft/whan ſo euer: & in what ſo euer wy
ſe thou dyſpoſeſt or ſuffreſt it to fall̃. Wythout thy
counceyle & prouidens and alſo wythout cauſe/no
thinge is done here in erthe. It is gode to me goode
lorde: that thou haſte humbled me that I may ther
by lerne the ryght wyſe iugementis. and thet by ca-
ſte fro me alle pryde and preſumpcion of hert. It is

very ꝓfitable to me that I haue suffred or had such ꝯfusion: that I by the erudiciō of it shuld rather seke thy consolycyon than mannes in such aduersite: I haue lerned also therby to drede thy inscrutable iugemētes/wherby thou prouest & scourgest the ryghtwyse man and the wycked: and that nat wythout equite and ryghtwysnes. I thanke the that thou hast nat spared my synnes but punysshed me with scourges of loue/ye bothe within & wythout wyth soris and anguysshes. no creature vnder heuen may ꝯfort me in myn aduersytees but thou gode lorde: the very & heuenlye leche of mannys soule that smytest and helist againe. Thou ledest vs into sharpe peynes of body and suffrest vs to be led into dedely synne somtyme/& thou bryngest vs out ther of agayne by thy greate grace. Thy dyscyplyne be vpon me/and thy scourge shal teche me the wayes of vertue and of mekenes. Lo fader I am here in & vnder thy hādes/And I enclyne me vnder thy rod of correccion. Smyte my backe and my necke that I may bowe: and reforme my crokydnes vnto thy wyll. Make me meke and lowly that I may lyue alway at thy wyll. I commyt me to the gode lord wyth al myne for to be correct. For better it is to be punysshed and correcte here: than after this lyfe.
Thou knowest al thinges and no thynge is hydde in mannes soule or consciens fro the. A for any thinges be made: thy wysdom knoweth theyme for to be. it is nat nedeful that anye man teche or Warne the of any thynge that is done here in erthe. Thou

knowest What profyte or peyne is expedient to me and moche trybulacyon auayleth to pourge the fylthe and ruste of my horryble synne & vices: therfore do thou wythe me after thy pleasure and despyse nat I beseke thy grace my synful lyfe for thou knowest it best. Graunt me gode lorde grace to knowe that I am bounde to knowe & to loue that I owe to loue/to prayse that thou wolde I shulde prayse/ & to repute that is precious ī thy syght/ & to refuse al that is vyle afore the. Gyue me grace gode lorde nat to Juge thinges after myne outwarde sight ne after the heringe or the relation of vncūynge folk but truly to discerne of vysible thinges and spūialle & aboue al thinges to inquyre and folowe thy wyll & pleasure. Mannys wyttes be often dysceyned in iugement. Also the louers of the worlde be often disceyued in louinge allonly thynges vysyble. What is a man the better that men repute hym more or better than he is ī dede. A deceyuer deceyueth another one vayue man another/one blynde man another. & one seke plon another/whyle he so exaltethe hym And yet in trouthe he more confoundeth hym thā auauncethe whyles he soo vaynly dothe laude/or prayse hym for howe gret cōmendable & holy euery man is in thy syght so worthy & gret he is & no more. ¶ The.lvi.chapter. A mā shulde gyue hym to humble warkes whan he is nat inclyned or dyspo-sed to hye warkes:

¶ On thou mayste nat alway stonde in feruent desyre of vertue: nor in the hyghe degre of con

temptacion/but it is nedeful to the somtyme for the fyrste corruption of mankynde to descende to lower thynges: and to bere the burden of this corrupty ble lyfe wyth tediousnes and agaynst thy wyll for as longe as thou beres thy mortal body thou shalt fele werynes and heuynes of thy herte. thou muste therfore whyles thou lyues in this mortal lyfe oft morne & sorowe of the burden and contradiccyō of thy body to thy soule for that thou may nat cōtinually and without cessinge giue hede & cleue to spūal studyes and to godly ꝛtēplacion. Then it is expedyent to the to fle to lowe and outwarde warkes and to take thy recreacyon in the exercyse of gode dedys & so to abyde fermly my cōminge and heuenly visitacion/and with that pacientlye to suffer exyle and dyrnesse of mynde: vnto that I vysyt the agayne & delyuer the from all tedyousnes. for I shalle make the forgete al suche anoyes & labours & to ioy in inwarde quyetacion of soule. I shall lay afore the consolaciōs of scrypture that with glad hert thou may begyn to walke in my cōmaūdemētes & say: the peines and passiōs of this world be nat worthy to the glory of heuē. the whiche shalbe manyfested & shewed in vs after this lyfe. ¶ The. lvii. chapter A man shulde nat repute hym selfe worthy to haue cōsolacyon/but rather worthy indignacion saynge.

I Orde I am nat worthy to haue thy consolation nor any spiritual visitacion and therfore thou gode lorde doste no thinge agayne ryghtwysnes. whan thou leuest me in penurye; nede/ and de-

solacion. if I myght yet out fro me teris of contrici/
on to the symylitude of the se yet am I nat worthy
thy consolacyon. I am nat worthy but to be scour
ged and punysshed. I haue so greuously: and ma-
nyfoldely synned: and offendede the. in trouthe I
am nat worthy thy leste consolacyon. But thou go
de lorde benigne & merciful that wyll nat thy wer
kes shulde perysshe to shewe the ryches of thy excel
lent godenes into the vessel of thy mercy. ye/ wyth-
out my ꝓper meryte. thou withsaue to confort me
thy seruaunt aboue al mannes mesure. For thy con
solacions be nat after maunes fables. what haue I
done my goode lorde that thou shulde giue me any
celestial consolacion. For I knowe nat that I haue
done any gode. but alway prone to vyce and slowe
to amende me. trewe it is that I say I can nat say
nay. if I shulde any otherwyse say thou shulde stā
de agayne me/ and no man shulde defende me agay
ne the. what haue I deſued for my synnes but hell
and fyre eternall. In trouthe I confesse that I am
worthy all derysion and contempte. it semethe me
nat to dwel amonge deuout persons. and thoughe
I here suche thinges impaciently: yet shal I lay: &
reproue my synnes againe me.. That I may the so
ner opteyne thy mercy. What maye I say that am
so gylty and ful of al confusion. I haue no thing to
say but only this worde. Lorde god I haue euel in
clynations: and greuously haue synned. Haue mer
cy on me & forgyue me I beseke the. Suffer me aly
tel that I may sorowe & bewaile my sines afore I

palle hens vnto the countrey of darkenes: couered with the darkenes of deth. ¶and what dost thou aske most of a wretched synner: but that he be sorowful & made meke of his synnes. in very contricõn / and humyliacõn of mãnys herte: is very hope of forgyuenesse. Mãnys consciens so troubled with contricyon is reconsyled to god. Also grace lost by synne: is repared: and therby man is defended fro the wra the of god / and there meteth togeder in holy kyssynge & halsynge of god almygty & the penytent soule. The humble ztricõn of synners is an acceptable sacrifice to the good lorde: gyuynge a more swete odour vnto thy goodnes thanne incense by fyer. it is also the pcious & acceptable oyntmẽt that thou godelorde wolde to be mynystred to thy fete. for thou neuer dyd ne dost despise but gladly receyuest vnto thy grace a ztryte & an hũble herte. there is the place of refuge fro the face of wrathe of the enemy. there is clensed & amẽdyd what so euer fylthe is otherwyse done. ¶ The lviii chap. Grace is nat myxt with folke that delyteth in erthely thynges.

¶ On my grace is a pcious thynge. it wol nat be myxt with straũge thynges nor wyth erthely consolacõns. thou must therfore auoyde froo the al the ipedymentis of grace if thou wilt receyue it. aske a secrete place to thy ztemplacõn. loue to dwel with thy self alone. seke nat veyne spekynge with other. but rather be thou occupyed with deuout prayer to god that thou may haue a cõpũcte mynde & a pure zscience. se thou accompt al the worlde of lytel price:

in thy estymacõn. and afore al worldly thynges pre
farre thou the honour & meditacõn of god. for thou
mayst louyngly thynke on me. & with that delyte i
worldly & transitory thinges. thou must sepat and
withdraw ethy self fro the knowlege & dere frẽdys
& thy mynde fro al bodily solace. as saynt peter the
apostyl coñceyleth in his epystil. al cristen folke that
they as straungers & pylgrymes absteyne from all
suche flesshly and worldly thynges or pleasures. O
What sure passinge & trust shal he haue in his decess
se. that is nat than ouercome with any worldly af-
fecc̃on. but hath his hert sadly fixte i god almyghty
& loosed fro al erthely thynges. A bestly man knowe-
eth nat the fredome of mannys soule. yet if he desy-
re to be spiritual. he must refuse as wel his nye sren
dys: as suche as be far fro hym in consanguynyte:
and also he must be most ware of hym self. if man
pfitely ouercome hym self. he shal the soner subdue
other ennemyes to hym. Perfyte victory is a man
to ouercome first hym self. He that holdeth hym self
subiecte so that sensualyte obey to reason / and rea-
son obey to god in al thynges. Suche a man is the
very cõquerour of hym selfe and lorde of the world
if so be that thou fully desyre to atteyne that degre/
and height: thou must manly enforse thy selfe and
begynne and to put thyne axe to the rote of thy sou
le. so that thou may plucke vp by the rotys and de
stroy the hydde & the inordynate inclynacõn to thy
selfe & and to al pryuate & worldly goodis. of thys
vyce that a man louethe hym too inordynatly al

most al cometh that is yll' in man Which loue ther
fore if it be onercom we shal haue ꝯsequētly ī vs gret
peas and tranquyllyte. But for as moche as fewe
folke laboureth to dye to them selfe. that is to say.
to mortifie suche ꝯtraryousnes in them selfe. nor go
eth nat oute of them selfe by contemplacōn or excer-
cyse of vertue. therfore they lye wrapped in them sel
fe & may nat be lyft aboue them selfe spūally in sou
le. But he that desireth frely to walke with me. It
is nedeful that he mortyfie in hym self al' yll' & inor-
dynate affeccōns. so that he do nat īclyne ne cleue to
any creature by pryuate loue of ꝯcupiscēs. ¶ The
lix chap̄. Of dyuers monynges of nature & grace.

S On se thou gyue hede dyligently vnto the mo
uynges of nature & grace: for their mouynges
be very subtyl & ꝯtraryous / & scarsely they may be
ꝑceyued but if a man be inwardly illumyned. Eue-
ry man loueth & desireth that thynge that is / or se-
meth good. and euery man p̄tendeth in his wordis
& saynges some goodnes. And therfore many be de
ceyued vnder the p̄tens / & simylitude of goodnesse.
Nature is wyly & therfore it draweth snareth and
desceyueth many weys. & it hathe euer it self for his
ende. but grace walketh and makethe man Walke
symple wythoute colour or deceyte. It maketh mā
to declyne and fle from al yll'. It pretendeth no sna
rys of deceyte. and it makethe man do hys werkys
al puerly for god. in whom also he fynally doth rest
Nature doth dye ageynst his wyl he Wol nat glad
ly be oppressyd or ouercome. ne he Wol gladly be o-

bedient or subdued vnder other but with violence. Grace doth the contrary: for it maketh man to stody to mortyfy hym selfe. Also it resysteth to sensualyte & so bydelethe hir that she rebelle nat. Grace maketh a man to be subiecte to other. It makethe hym to desyre to be ouercome. It wylle nat suffer man to vse his owne liberte. It makethe man too wyl to be euer vnder discyplyne. It maketh man nat to coueyte domynacion vpon other but alway to be to lyue & stande vnder god. & for god to bowe hūbly to euery man. Nature laboureth & studyethe euer to & for his owne pfite & gyueth hede what lucre & auauntage he may gete by other. but grace attendeth nat to his owne pfyte: but rather he attendeth what is gode & pfytable to many. Nature desyreth gladly honoure & reuerence/ & grace gyuethe al honour and glory feythfully to god. Nature dredeth pfusion & tempt. and grace ioyeth to suffre cōtynuely repreues/ & torment for the name of Jesu. Nature loueth ydelnes and bodyly rest. and grace can nat be ydel: but seketh gladly some profytable labour. Nature seketh fayre thynges and curyous and abhorreth vyle thynges and gros. And grace deliteth i symple & humble thinges: it despisethe nat harde thynges nor to be īdued with olde garmētis Nature beholdeth tēporal thynges/ and ioyethe at erthely lucres. It is heuy at harme and anone impacient & wrathful at an iniurio⁹ worde: but grace beholdeth thinges eternal it doth nat inclyne ne cleue too tēpal thinges: wherfore it is nat troubled in losse of

worldly goodes: ne vexed at sharpe and harde wor-
des for he hath put his tresour & ioy in heuen wher
no thinge may perysshe. Nature is couetous and it
soner & gladlyer receyueth than gyueth. Also it lo-
ueth propyrte & priuate thinge: but grace is pyteous
and large to the pore and nedy. it escheweth syngu
larite. it is content wyth fewe thīges. and it iugeth
that it is better and more blysſed to gyue than take
Nature inclyneth a man to the loue of creatures as
to his owne body: to vayne syghte and mournynges
and to suche other thynges. but grace drawethe to
god & to vertues / it forsaketh the worlde & creatur
therof with al vanytes. it hateth carnal desyres & it
restreineth waueryng or wandringe about & it ma
keth man asshamed to be in open place. Nature ha-
th sone outwarde solace wherin his sensys delyte.
grace seketh solace in god only. and it delyteth in ce-
lestyal thynges aboue thynges visyble Nature mo
ueth man to do all his dedes and warkes for pper
auayle it wyl do no thinge frely but trusteth for his
gode dede eyther as gode a dede or a better or at the
fauour or laude of man. therfore it setteth moch by
them be they neuer so eyrle. But grace seketh nat a
ny tenporal thynge: nor it asketh none other thing
but god alon for reward: nor it asketh no more of
tenporall thinges / but that he maye by the helpe of
them come to thinges eternal: Nature ioyeth of the
multitude of carnal frendes & kynnes folke he hath
pryde of noble kin or of the noble place that he is bor
ne ī / it gladdeth to be wyth myghty men & wythe

his peris But grace maketh man to loue his enemi
es: nor he is nat proude of the multytude of frendes
neit reputeth nat nobilite of frendes or of place that
he cometh of: but if more vertue be there than with
other it fauoureth more the pore than the rych it ha
th soner compassiō vpō an inocent than vpon a my
ghty man. it ioyeth euer i trouth & nat in falshede:
& it exorteth gode folke to encrease of vertue & gode=
nes & to be assimilate to the son of god by vertue/na
ture sone complaineth of defaut or heuynes that he
suffreth. But grace suffreth paciently al euylles. na
ture maketh al thinges bowe to hym: it fyghte the
for hym selfe & reprouethe: but grace referreth al his
cause to god. it makethe man to ascrybe no goodes
that he hath to hym selfe: but to god only of whom
al godenes cometh originally. it maketh mā hūble
& nat to boste hī selfe p̄ sūptuously it striuis nat nor
p̄ferreth nat his reason or sentence by fore another.
but i euery cause or fortune he submytteth him self
to the eternal wysedome & iugement of god. Natu
re desyreth to knowe & to here noueltyes. he wyl al=
so apere forth warde and haue the syght and experi
ens of many thynges by his outwarde senses. he de
syreth to do such thynges that laude and gret pray
synne cometh of. But grace doth nat desyre to kno=
and perceyue newe or curyous thynges. For alk su=
che vayne desyres cometh of the olde corrupcyon of
syune: sythe no newe thinge and durable is vpō er=
the. grace techeth the senses of man for to constrain
and let the vayne pleasour of man. and to eschewe

al outwarde auauntage: & to hyde mekely such thi-
ges as be laudable & maruelous in hym: & to seche
the laude and honoure of god & a pfytable frutful-
nes of euery thinge & cūynge that mā hath. it wyl
nat that man cōmēde hym selfe/ne exalt his vertue
but it wyl that god be blissed in his gyftes: the whi
ch gyuyth euery thinge after his fre charyte & wy-
thout our deseruinges. This is a supernutural ly-
ght and a speryall gyft of god & it is a proper signe
and token of elect: and chosen psones & an ernes of
euerlastinge saluacio: which lyfte the vp man from
these erthly thiges to loue thiges celestial & it make
th a spūal pson of a carnall. The more therfor that
nature is ouercome the more grace is yette ito man
and dayly is inwarde man that is to saye the soule
visited & renewed with inwarde graces & visitacy-
on after the ymage of god. ¶ The. lx. chapt. Of the
corrupcion of nature and the worckynge of grace.

I Orde god that hast made me to thy ymage &
lykenes: graunt me thy grace: the whyche as
thou hast afore shewed/is so gret & necessary to my
saluacio that I may therby vainquysshe my right
bad nature that drawyth me to synne & pdicio I fe
le in my flesshe a lawe of synne that impugneth the
lawe of my mynde and maketh me thral to synne:
& to obey to sensualite in many thynges nor I may
nat resyst the passions or mocions therof. but if thy
holy grace infounded ardently to my hert assyst me
Thy great & abūdaunt grace is nedeful to me that
nature therby may be ouercome i me whyche is al-

wey prone to yll appetyte & thought: for that natu
re lynyally descendige fro our first fader Adam ito
his succession after that it was viciat & defoyled by
his synne the peyne therof descendid ito euery man
so that that nature the whiche was gode / & right-
wis whan it was made of the goode lorde: is nowe
for the vylite & infyrmyte therof so corrupt mā that
the mouynge of it left to mā. draweth euer to yll / &
lowe thynges. hye & heuenly thynyes left. For the
lytel vertue & strength of that nature the whych re
mayneth: there is as who saith a lytel sparke of fy-
re wrappyd and hid in asshes. This is the natural
reason of man belappyd wyth greate darknes. yit
hauynge discrecōn of gode & yll / of truth & falsnesse
though it be vnable to fulfyll al that he appryoueth
nor may nat vse yit the ful lyght of truthe / nor hys
affeccōns helthfully. wherfore it folowethe gode lor-
de that I delyte in thy lawe after myne inwarde
man knowynge thy cōmaundement to be goode /
right wys and holy. arguynge also / and fyndynge
al yll & synne to be eschued & fled. And yit in myne
outwarde man: that is to say my body I do serue
to the lawe of synne: whyles I obey more to sensu
alite than to reason in his mocions. wherof cometh
that I wol that: which is gode. but I am of vnpo
wer to pfourme it I purpos ī my mynde oft tymes
many gode dedys or werkis. but for that grace wā
teth that shuld helpe my infirmyte & febilnes. ther-
fore I go alyde & cesse of gode doynge. for a litel re-
sistens. Therof cometh that thoughe I knowe the

wey of perfeccyon/ and howe I owe to do: yit I a
ryse nat by deuocõn of soule to suche plytnes I am
so oppressyd and lettyd by my dull & corrupt body
thy grace goode lorde is to me therageyne ful neces
sary to begynne goodnesse and to prouffyte therin &
to fynysshe the same in perfytenesse. For Wythoute
that grace I can no thynge do. and With the helpe
of it I may do al thynges necessary to me. O thou
heuenly grace wythoute the whych no man maye
be of any meryte or valour before god. nor any na-
tural gyft is profytable neyther craftes ne rychesse
neyther beautye ne strength: wytte or eloquence be
any thynge worthe before the gode lorde and grace
wante. For gyftes of nature be gyuen indifferently
to goode folke & yll. but the gyft of electe and goode
psones is grace and loue or charite wherby they be
nobyl & made worthy euerlastynge lyfe: that grace
is of such worthynes that wythoute it. neyther the
gyft of ppheslye/ ne the workynge of myracles and
signes nor hye speculacõn or cũnynge auaileth any
thynge. Also neyther feyth ne hope/ nor other ver-
tues be accept of god without grace and charyte O
thou blessyd grace that makest hym that is poore in
soule ryche in vertues: and hym that is meke abun
daunt of goodes spũal: come and descende in me. re
plenysshe me sone wyth thy consolacyon. that my
soule fayle nat for Werynesse/ & dryenesse of mynde
I beseche the goode lorde that I may fynde grace
& mercy in thy sight: for thy grace is ynough to me
if other thynges wante that nature asketh. If

I be vexed / or troubled wyth many trybulacyons I shal drede none yll whyle thy grace is wythe me. That grace is my strength for it gyueth counsell & helpe to hym that hath it. It hath power vpon alle iugementes and wysedom vpon alle wyse men. It is the maystres of trouth and the techar of dysciply ne the lyght of the soule the confort of pressures the chaser away of heuynes. the auoyder of drede. the norys of deuocyon the bringer forth of teres. What am I without grace but as a dryetre without moi sture & an vnprofitable stocke to spũal beledige wher fore I pray the gode lorde that thy grace may euer ꝑuent me. and make me bysely gyuen to gode wor kes by the helpe of cryste Jesu.

¶ The. lxi. chapter we owe to forsake our selfe & fo lowe Cryste with oure crosse.

Don as far as thou may forsake & leue thy selfe so moche more thou shalt may passe into me. For lyke as the inwarde peas of mannes soule is to desyre nothynge wythoutforth so a man forsakyn ge hym selfe inwardly conioyneth hym to god. I wyll that thou lerne to forsake or denye thy selfe ꝑ fytely in my wil with al contradiccyon or cõplaint Folowe thou me for I am the way. I am trouth & lyfe. wythoute Waye noo man may goo: and wy= thout trouthe there is no knowlege. And without lyfe no mã may lyue I am the way that thou owe to folow / trouth to whom thou owe to giue credẽs & am lyfe that thou owe to hope i to haue I am the way vnmeuable & moste ryght I am trouth infal=

lyble & moste hye. & am lyfe without ende increat &
in the whych stondeth the very lyfe & blysse of spy-
rytes and blessyd soules. If thou abyde in my way
thou shalt knowe the very trouth and trouth shal
delyuer the. and thou shalt fynally come to euerla-
stynge lyfe. If thou wylt come to that lyfe as it is
wryten thou must obserue my commaundemētes
If thou haue knowlege of trouth trust to me/ & to
my wordes. if thou wylt be my disciple denye & for-
sake thy selfe and folowe me if thou wylt be perfite
sel al that thou hast & giue it to the pore folke if thou
wyl possesse euerlastinge lyfe despyse this p̄sent lyfe
If thou wylt be auaūced in heuen hūble the here in
this worlde. If thou wylt reigne wyth me in heuē
bere thy crosse here wyth me in erthe. For onely the
seruaūtes of the crosse fyndeth verely the way of ly
ght & eternal blysse. Lorde ihesu for asmoche as thy
way is the way of straitnes & of hardes the whych
is odious to worldly folke. therfore I beleke the to
gyue me wythe the contempt of the worlde that I
may hate it verely as thou dyd. It is nat acordyng
that a seruaūt be pferred afore his lorde: ne a disci-
ple aboue his mayster. Thy seruaunt therfore owe
to be exercysed in thy wayes for therī is helth & ve-
ry holines. what euer I rede or here besyde it I am
nat refresshd: ne I take nat full dilectacion therby.
Son for that thou hast red & knowest these thiges
happy art thou/ and thou shalt be blessid if thou ful
fyl them: it is wryten he that hath my cōmaūdemē
tes in myude and executeth theym in his conuersa

cion he is he that loueth me and I shall loue hym ⁊ I shall shewe ⁊ open my selfe to hym ⁊ I shall doo hym to syt with me in the kyngdō of my sad Gode lord as thou hast saide ⁊ ꝓmised so be it done to me I haue take the crosse of thy hande I shal bere it by thy helpe ⁊ grace as thou laide it vpon me whyles I lyue for truly the lyfe of a goode man is the crosse of penaūce. the whych is the very wey to paradyse. the which wey I with other haue begōne. it is nat leful to go backe ⁊ to leue it. Haue doo brethern goo we togeder the wey begon. Jesus be with vs. For his loue We take vpon vs this crosse of hardnesse/ ⁊ therfore late vs abide therin for his sake: for he shal be our help that is our leder. beholde our kīge goth before vs. he shal feight for vs: folow we hym stron gely: drede we no pyls. be we redy to dye with hī gostly ī the bataile of vices and hardnes. ne late vs nat fle from suche exercyse that we confounde nat our selse. ¶ The lxii. c. A man shulde nat be discom forted whan he falleth in any aduersyte or defaute.

S On paciens ⁊ humylite in aduersitees dothe please me meore than moch consolacion / and deuocion in prosperite had. why art thou heuy at a lytell worde / or dede done or sayde ageyne the. It more had be sayd / or done to the: thou oughtest nat to haue be moued at it. But late it nowe ouer passe This thynge that thou hast suffred is nat the first nor shall be the last trouble or euyl that thou shalt suffre if thou lyue. Thou art stronge and manfull

ynough where none aduersyte is resistynge ageyn the. thou dost wele counseyle & can wel strengthe other with thy wordes. But whan sodeyn tribulacion cometh to thy dore / thou faylest than bothe in counseyle & strength. Gyue hede to thy great freilte the whiche thou hast experience of in lytel thynges obiect ageynst the. And for thy helthe whan suche thynges fall: lyft vp thy herte to our lorde as thou best can: & if it touche the: yit late it nat throwe the downe ne longe vnbelappe the. Suffer such thynges pacyently: if thou can nat gladly. And if thou here nat gladly: such but thou felist: pauenture ī dignacion in the: represse the within thy self. & suffer none inordynate worde passe from the: wherby other shulde be sclaundred. A passyoun areysed in a man shal sone be apesyd and inwarde sorowe shall be made swete: if grace returne to man ageyne. yit I lyue sayth our lorde. I am redy to helpe the and to comfort the more than I dyd before if thou wolt trust vnto me & deuoutly cal vpon me. Be thou more quyete and pacient than thou hast ben. It is nat for nought that thou art often tymes troubled and tempted greuously: thou art a man & nat god. thou art a flesshly creature and none aungel. How may thou than thynke alwey to abide in one state of vertue: whanne that was nat graunted to aungell in heuen: ne vnto the first man in paradyse: the which bothe fel and stode nat longe in the state of ther creacyon that they were create and settein. I am he that arayses theym that sorowen for their synnes/

or that otherwyse suffreth with pacyens aduersyte. I auaunce them that knowe their infirmyte: into my dutynyte. Lorde god thy holy worde be blessyd: it is swetter to me than the hony coome. What shulde I do in many and greate trybulacyons and angwyshes. Were nat that thou comforted me wyth thy holy and swete wordes: whyles I shal come to the poort of heithe eucrlastynge by pacyent sufferaunce of aduersitees. What nedeth me forze what and howe greate/ or many trybulacyons I suffer. Graunte me gode lorde I beseche the goode ende & an happy passynge from this worlde. Haue mynde of me goode lorde and dyrecte my lyfe and me i the wey of right wysnesse to come to thy kyngdome.

¶ The lxiii chap. Howe a man shuld nat serche hie thynges: neseke auentures the which god worcheth here in his hyd iugement.

§ On beware that thou desputenat of hye maters/ or of the hyd iugementis of god/ as Why this man is dampned or forsake/ and he lyfte vp to so greate and hye grace. Also why this man is soo greatly punysshed wyth Sekenesse/ pouerte/ and che other. and this other man so greatly auaunsyd to rychesse and dignytees. These thynges wyth suche other excedeth al mannys consideracion or knowelege: for no mannys reason or disputacion may serche or compayse the iugementis of god. Therfor whan thyn ennemy suffreth temptacyon to the in any such thynges: or if other curious psones inquyre the suche knowlege of the: answere ageyne vnto

theyme this saynge of the prophete. Thou alwaye blessyd lorde art euer right wyse and thy domys ar alwaye trne & right wyse. And also this saynge of the same prophete. The iugementes of our lorde ar trewe & iustified in them selfe. My iugementes sayth our lorde ar to be dred and nat to be discussed by manues reason. For no mannes reason may cõprye se theyme. Also thou shalt nat inquyre and despute of the merytes of sayntes Whyche ar hyer in meryte or blysse. Suche vayne besynes gendreth debates and stryues/they also norysshe pryde and vayn glorye. also enuy arryseth of the same whyles he his sayntes and anoder his labourech to preferre. To desyre/to knowe or to serche suche thynges is but vanyte without al frute. and it displeasethe the sayntes suche opynion. For I am nat god of discencyon but of vnyte and peasse: the which peas is founde more in true humyliacyon of man/than in his exaltacion. Som man hathe more deuocion to this saynte and some to other sayntes/but that is more of deuocyon of mannes affeccion than of godly or gostelye zele or loue. I am he that made al sayntes. I gaue them grace and I haue receyued them to my glory I euer knewe any mannes merites pũenting them with my sweteblessynges. I haue knowen before my louers & chosen seruauntes from the begynnig Whome I haue elect & called by my grace from the reprobate and dampnable persecucion of the worldly peple. I haue chosen theym & nat they me and I haue drawen theyme to me by my mercy. I haue

led them in temptacions: and ſauely brought them oute therof. I haue veſyted them with many and great conſolacons. I haue gyuen them pſeueraunce in goodnes/and I haue crowned their pacyens. I know the firſt man and the laſt that ſhall be/and ſo of euery other thynge. I halſe all my cholen ſeruauntis with ineſtymable loue. I am to be loued i al my ſayntes & to be honoured & bleſſyd ouer al in eche of them: the whiche I haue ſo gloriouſly magnyfied and predeſtynde withoute any merytes goyng afore of their ptie. He therfore that deſpiſethe one of my leſt ſayntis or electe pſones: he worſhippeth nat the moſt: for I made both ſmal and great. and he that blaſpheneth detracteth/or deſprayſeth any ſaynt/ detracteth me/ and al my ſayntis in heuen. Al they be one by the bonde of charyte. al they conſyder and fele one thynge. they wol one thynge. & eche of theym loueth other. and that is more they loue me aboue them ſelfe/and ther owne merytes: for they be rapte often aboue them ſelfe: & drawen out of ther pper loue and gyueth them hooly vnto my loue in the which loue they reſt by entyer fruycyon & gladneſſe. No thynge may chaũge or depſſe them for they be ful of eternal truth/ and they brenne in ſoule with the arddoure of inextynguyble charyte. Such folke as be carnall ceſſe to ſpeke or telle of the ſtate and glory of ſayntis: for they can nat but loue pryuate ioy. They do awey and put to as they fauour/ and nat after the pleaſure of the hye truthe of our lorde cryſt ieſu. In many folke is Ignorauncе

but most in them that haue lytel vnderstandynge/ and therfore they seldome loue any ꝑsone perfytly/ or gostly. Many men be drawen by naturel affecci on ⁊ loue nowe to this saynt or man: nowe to that ⁊ sōme to this. sōme too that. And as they behaue them in these erthely thynges here: so they ymagen to be of heuenly thynges. But greate difference is betwyxt the thynges that imperfyte folke do yma gyn or consyder. and these thynges that deuoute ⁊ illumyned persones seeth by heuenly illustracyon· therfore son beware too treate vpon suche thynges curyously that excedeth thy knowlege. but labour thou rather/ and indeuour thy selfe that thou may be sorted wyth thelest or lowest that is ī heuen tho- roughe the merytes of good lyfe. what auaylethe it a man to knowe whyche saynt is more worthy in heuen than other. but if he wolde humble hym self the more/ or wolde gyue more laude and praysinge vnto god therfore. He pleasyth god more that thin kethe besily wyth repentaunce of the greatnesse/ ⁊ grefe of his synnes/ and of the want of vertue that he hath wherby he dyffrethe from the holynesse of sayntis: than he that desputeth of ther degre in he- uen more or lesse. Better it is a man wyth deuoute prayers and wepynges to pray to sayntes/ ⁊ wyth humylite of soule to adquyre and purchas their hel pe: than to enquyre by vayne inqnysicyon their se- cretis. They be wel content euerychone wyth hys ioy. If men here lyuynge were content and wolde refrayne their vayne spekynge/ and contencyon a-

boute theym. They haue no glory or exaltacyon in their owne merytes. for they assygne no goodnesse vnto them selfe: but to god alonly the whych hath gyuen them al thynges of his infynyte grace & charyte. they be replenysshed with so great loue of god and wyth so abundaunt & folowynge ioy therupon: that no glory nor felycite may decreas / or fayle theym. All the sayntys in heuen the hyer they be in glory: the more humble / and lowe they be in theyr owne sight: and more nere / and dere to me in loue. It is wretyn i the apocalips that the sayntis i heuē of humblenes dyd submytte their crownes before god: and they fel in their faces before the hūble lam be cryst iesu adhowrynge and worshippynge hym as their lorde god euermore lyuynge wythoute ende. Many folke enquyre besily which sayntis more preferred in the knigdome of almyghty god: that know nat if therselfe shal be worthy to be accompted with the lest sayntis in that kyngedom. It is no lytel but a greate thynge and grace to be in the leest sort in heuen. where al that be there ar greatly magnyfied of god. For al that be there be called and ar the chyldren of god almyghty. whanne the apostles of god questyoned amonge theym: Whyche of them shulde more preferred in the kyngdome of heuen. They herde ageyne the answere of our lorde. But if ye be conuerted / and made meke / pure / and wythoute malyce as chyldren be: ye shall nat enter the kyngdome of euerlastinge lyfe. And he that hū-

blet hym as this chylde: he is more worthy i the kingedom of heuen. Wo be to them that disdaine to hũble them selfe wyth chyldren: for they for they⁊ presumpcion and pryde shal nat be suffred to enter the humble yate of heuen: the whyche admytteth none but humble and meke folke. Wo also be to ryche folke the whyche be ouercomen by inordynate loue of theyre ryches. For suche ryche folke haue here their consolacyons and ioy. And therfore at the last pore folke that be here humble of hert and content wyth theyre pore degre shal enter into the glory of god for suche penury and hardnes wronges and other illes as they haue suffred here lyuinge in this vale of mysery. Where ryche folke lyuinge here in welthe and pleasour shalbe shyt out wyth great sorowe and lamentacion: for that they haue loste so inestymable a ioy for a short worldly delectacyon that they hadde here lyuynge. Joy therfore ye humble folke and also pore/ for ye shal enherytethe euerlastinge ioy and kyngdom of god/ if ye lyue well here in this mortal lyfe wyth perseueraunce.

¶ The. lxiiii. chapter. Al hope and trust that man hath is to be fyxed in god allonly.

I Orde god what is my trust that I haue i this lyfe: and what is my moste solace and cõfort of al thinges visyble that I se under heuẽ. Is it nat thou: whose mercy is inumerable. yes sothly. whãhath it be well wyth me at any tyme without the: or whan myght any yll hap or come to me the beinge present: Sothly neuer. I had leuer be pore wy-

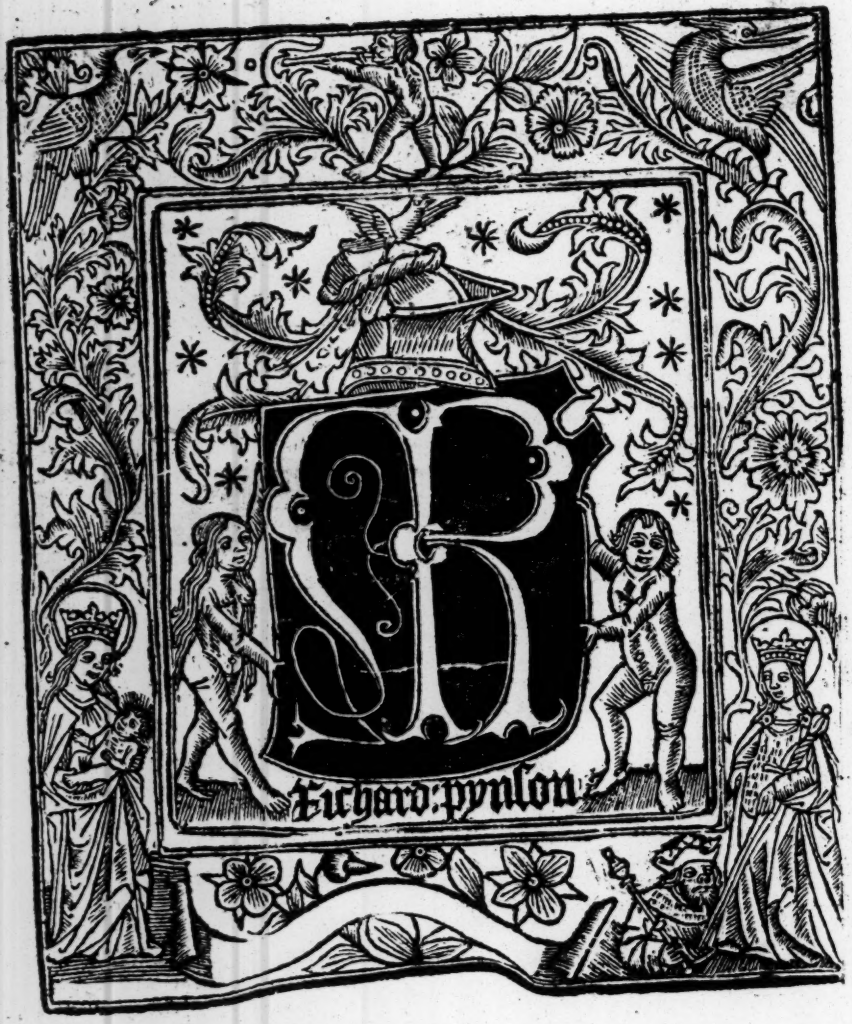
th the: than to be rych wythout thy presens. I had leuer be a pylgrym here i erth with thy p̄sens/ than to possesse heuen without the. For where thou arte there is heuen and where thou art nat there is deth and also helle. Thou art all my desyre and therfore I haue nede to lament to pray and crye contynually after the. I may trust fully in none but in the for there may be no helpe in cases of nede: but in the only my lorde god. Thou art my hope my trust & my moste faythful confort and helpe in al thynges. All other psones seke theyre owne profyte and auayle: but thou allonly p̄tendest and sekest my pfyte & hel the eternal. Also thou tornest al thynges to my wel yea and whan thou sendest me troubles afflyccio̅s and temptacions al suche thou gode lorde ordeinest for my wel and profyte. that by a thousande Wayes art Wont to proue thy chosen and beloued fuaī tes: in Whiche probacions thou art nat les to be prai sed: than if thou had replenysshed vs with heuēly cō solacions. In the gode lorde I put al my hope & socour. I set al my tribulacions and anguysshe in the For al that I beholde and se without the I haue p ued it infyrme and vnstable. The multytude of carnal frendes auayleth nat nor strong helpers shalle nat may helpe: ne wyse consulers may gyue any p fytable answer or counsayle ne the bokes of doctours may confort ne any p̄cious substaūce may delyuer fro thy houde ne any secrete place may defende man: but if thou lorde god wylle assyst helpe cōfort coūseyle instruct and kepe hym. Al thiges that seme

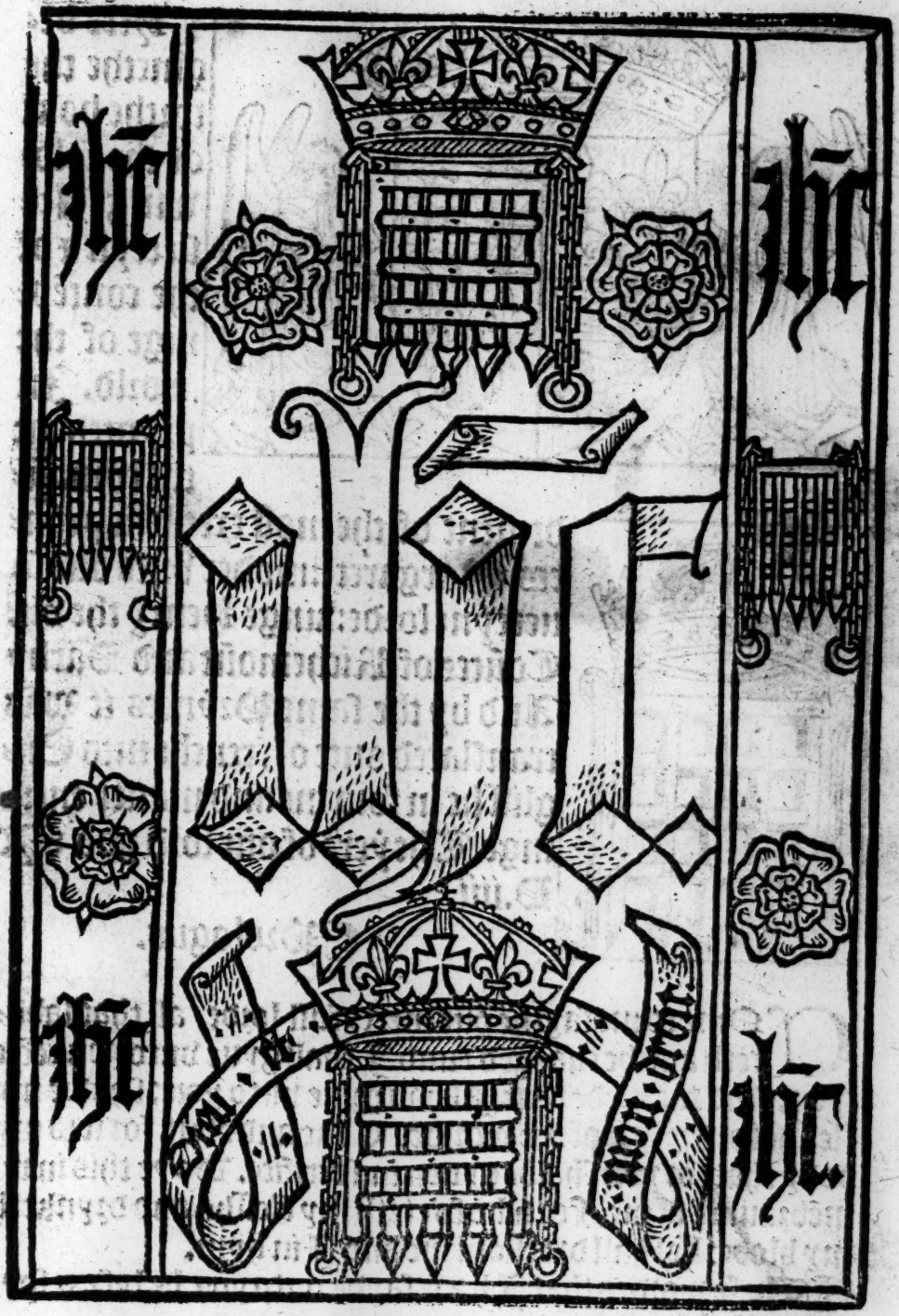
for to be ordeyned to mannes pease and felycite. If thou be absent they be nat worthe: ne they haue orgyue any true felycite to any creature Thou my lorde god therfore art the ende of al godes. the hye lyfe of al the profounde spekyge of al eloquens & the moste stronge hope and solace of thy seruauntes. My iyen be intendinge into the. I trust fullye in the my lorde god fader of mercyes. Blysse and sanctify my soule with heuenly blessynge: that it may be made thy holy tabernacle and dwellynge place and the sete of thy eternal glorye. No thynge be founde in me at any tyme that shulde offende thy hye maieste after the gretnes of thy godenes and thy manyfolde mercyes beholde me: and here graciously the praier of me thy pore seruaunt beynge ferre exyled ī the regyon of the shadowe of deth. Defende/ and ꝯserne the soule of me thy seruaunt gode lorde whyle I labour amonge the manyfolde peryls of this corruptyble lyfe: and direct it by thy grace ꝯtynually ī this lyfe vnto the fynall' countre of euerlastynge peas & claryte. Amen.

¶ Here endeth the thyrde boke of Jhon Gerson: Emprynted in London by Rycharde Pynson. in Fletestrete at the Sygne of the George. at the commaundement and instaũce of the ryght noble & excellent Prynces Margarete moder to our souerain lorde Kynge Henry the. vii. and Countesse of Rychmount and Derby. The yere of our lorde. M. d. iii. The. xxvii. day of June.

Erasmus de Margareta fundatrice nostra
Epist: ad Christop: Episc: Augustae.

Inspirabat deus ei mulieri cogitationem minime mu
liebrem, quum enim aliae principes opimos census ex=
truendis monasterijs legare solebant, idque ut vereor
gloriae causa, magis quam pietatis, haec omne studium
suum ad rem omnium sanctissimam contulerat, viuens
ac valens, nihil inde captans aurae popularis, ut haec
propemodum furtim ageret, compluribus in locis non
mediocribus salarijs constituebat, si quos reperisset
idoneos ad populo tradendam philosophiam Evangelicam,
atque in hunc usum ingentem pecuniarum vim Johanni
Fishero Episc: Roffensi tradidit, quam omnem vir
integerrimus vel in prehendos Ecclesiastas, vel in sola
tium egenorum impendit, adeo nihil inde sibi de=
bruncans ut suas etiam facultates largiter adderet.
Recte iudicaverunt et Heroina illa sancta et Episcop:
verae pietatis unicum exemplar nihil esse, quod ad emen
dandos populi mores plus habeat momenti, quam si per
idoneos concionatores spargatur semen Evangelicae doctrinae


Richard: pynson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¶ Here beginethe the forthe boke of the folowinge Jesu crÿst & of the contēpnīge of the world. In prÿnted at the cōmaūdement of the most excellent prÿnces Margarete: moder vnto our souereÿne lorde: kinge Henrÿ the vii. Coūtes of Richemoūt and Darbÿ Aud bÿ the same Prÿnces it was translated oute of frenche into Englisshe in fourme and maner ensuinge. The ÿere of our lord god Mr D.iiii.

¶ Prologus.

COme to me saythe our mercyfull lorde / all that laboreth and be charged / and I shall gyue vnto you refeccyon. And the brede that I shall gyue vnto you: shalbe my flesshe for the lyfe of the worlde. Take and ete it for it is my body that for you shalbe gyuen in sacrifice. Do ye this in remēbraunce of me. For who so eteth my flesshe / and drynketh my blode: he shall dwelle in me and I in hym.

¶ These wordes that I haue sayde vnto you be lyfe & spyryte of helthe.

¶ In what great reuerence and feruent desyre we ought to receyue our lorde Jesu cryst Capitulo primo.

O my lorde Jesu cryst eternall trouthe / these wordes before sayde be thy wordes. Albeit they haue nat ben sayde in one selfe tyme: nor weten i one selfe place. yet for y^t they be thy wordes J ought feythefully / & agreably to vnderstande theym. They be thy wordes / & thou hast pferred them. And they be nowe myne for thou hast saide theym for my helthe: J wyll gladly receyue thē of thy mowth: to thende they may be the better sowen & planted in my herte. Thy wordes of so great pyte full of loue / swetnes & dilection greatly excyteth me: but lorde my pper synnes kepeth & drawe th backe my cōscience / nat pure to receyue so great a mystery. The swetnes of thy wordes incyteth & puoketh me: but the multytude of my synnes charge the & sore greueth me. Thou cōmaūdest that J shal come vnto the feythfully: if J wyll haue part with the to the ende J may receyue the norysshinge of imortalyte if J desyre to opteyne the Joy and lyfe eternall. Thou sayst lorde come ye to me that labour & be charged / & J shall refresshe you. O howe swete & amyable a worde is that in the ere of a synner: that thou my lorde & my god lysteth of thy benynge grace to byd me that am so pore & haue so moche nede of the holy cōmunyon of thy precyous body. O gode lorde what am J to presume to desyre the: that the heuen / & erthe may nat cōprehende & thou sayst come ye all to me, who asketh & wylleth this right meke worthynesse / & amyable biddynge. Howe shall J dare come vnto the: whiche fele nat that J haue done any gode. Howe shall J entertayne the into my hows: whiche so often haue offended before thy glorious / & ryght benigne face. The aūgels / archaūgels honour the: the holy / & iuste creatures drede the. & thou sayst gode lorde yet come ye all vnto me Lorde who shulde byleue this thynge to be true: if thy selfe sayde it nat. And who is he that durste approche there vnto:

if thou dydest nat cõmaunde it. Noe that iust man laboured by an hundreth yere to make the arke / to the ende he myght be saued wyth a fewe of hys people. Howe may I prepayre me than in an howre: to receyue the wyth due reuerence cõposour and creatour of all thys worlde. Moyses thy greate famyliet and special frende made tharke of tymber: nat corruptible whiche he couered with right pure gold & pyt in the tables of the lawe / & I a corrupt creature howe shall I nowe dare receyue the that art condytour of the Lawe / and gyuer of grace and lyfe vnto all creatures. The right wyse Salamon kynge of Israel edifyed a ryche Temple to the prayse of thy name by the space of vij. yere / and by viij. dayes halowed the feest of the dedicacõn of the same / he offred a thousande hostys to pacifye thy gõodnes wyth / and put the arke of alyaunce in the place made redy for the same wyth the sõde of claryons / and trumpettys. Howe dare I than cursed / and right poze amonges other creatures receyue the into my howse: whyche vnnethe can knowe that I haue well passed and employed one howre of tyme / nouther to my knowlege that I haue deuoutly passed one halfe howre. O my god howe many haue there ben before me / that haue studyed to do any thynge that myght please the. Alas howe lytel thinge is that I do / albe it the tyme is short. And yet whan I dispose me to receyue thy holy cõmunyon / I am but losely gadred to gether and full coldly purged from all distraccions of mynde. And certeynly no cogitacõns vnprofitable ought to come into the holy presence of thy deyte. Also I ought nat to occupye me wyth any creature: for I shall nat receyue an aũgel but the lorde of aungels into the secrete of my herte.

¶ For there is a greate Difference bytwene the Arke of alyaunce wyth hys relyques / and thy right pure / and precyous body with his vertues nat faylynge: but euer more dutynge. ¶ And bytwene the sacrifyce of the prefyguratyue lawe that was to come / and the true hostye of thy precyous body that is thaccomplyssyment of all the olde sacrifice.

¶ wherfore than shulde nat I be more inflamed in thy venerable presence: and by more solycitude prepayre me to receyue the sacred and holy gyftes and benefytes of the. In so moche the holy auncyent patryarkes and prophetes/ kynges and princes with all the people: hathe shewed so greate affeccõn towardes thyne honoure and dyuyne seruyce in tyme passed.

¶ The right deuout kynge Dauyd inclyned to the arke of god with all his strength knowlegynge / & remẽbrynge the benefytes done vnto his faders: he made organs of diuers maners: & he composed psalmes & instytute that they shuld be songen/ and he hym selfe sange theym with gladnes / & often tymes with the harpe of the holy goost. This kynge inspired with the grace of god: hath taught the people of Israel to prayse god with all their hertes. blessynge/ honourynge & prechinge daily his holy name. If so great deuocõn and remembraũce was done with dyuyne seruyce / & praysynges before tharke of his testament/ howe great reuerence and deuocion ought we thanne to haue in the presence of the sacrament/ and in the sumpcõn of the right excellent body of our lorde iesu cryst. Also all crysten people vse to renne vnto dyuers places: for to vysyte the relyques of sayntes/ and merueyleth to here the maruelous dedys and werkys of theym They beholde the great edyfices/ or byldynges of temples/ and kysses the sactefyed bones of sayntes wrapped in clothes of sylke and golde. and thou my lorde god sayntof all sayntes: creature of all thynges/ lorde of all aũgels: thou art here present on this aulter before me. Often tymes the curyosyte of men and nouelties of thynges nat sene be of lytel frute and lesse to be setby: principally where there is so lyght recours and great wauerynge wythoute any contrycõn. but my god thou art all present in thys blessyd sacrament of the auter very god and man iesus cryste/ in the whyche the frute eternall of helthe haboundeth and is perceyued all the tymes that thou art worthely receyued. And to this/ here dra-

weth nat any lightnes of sensuall curyosite: but ferme feith deuoute hope/ and pure charyte. O god inuysible: creatour of all the worlde. Howe marueylously doest thou wyth vs: howe feythfull doest thou wyth theym that purposeth to receyue thy selfe in this blessyd sacrament. Certeynly it surmounteth all vnderstandynge: & drawe th specyally the hertes of deuoute people to deuocion and enbraceth their affeccion. For thy true and feithfull frendes that disposeth all their lyfe to amende theym: receyueth often great grace of deuocion and vertue of that moost worthyest sacrament. O marueluous hidde grace which the feythfull cristen people of our lorde only knoweth. But the infydels and subgettys vnto synne may therof haue no experience. In that sacrament ye spirituall graces be confermed: and the vertue that was lost in the soule is repayred: and beautye by synne wasted/ is recouered. Sometyme this grace: that often wyth the plenytude of deuocyon gyuen: nat only vnto the thought: but also vnto the feble body the myght and strengthe is augmented. wherfore it behoueth vs t' haue sorowe and pyte of our slouth and neclygence that we be nat drawen with so great desire and affeccion to receyue our lorde iesu cryst in whome is all hope/ and the meryte of theym that ought to be saued For he is our helth and redempcyon/ and the consolacion of byatours/ and the eternall fruycion of sayntes. ¶ Also we ought to haue sorowe of that so many vnderstandeth/ sauereth/ & reuerenceth so lytell this holy sacrament: which Joyeth the heuen/ and kepeth all the worlde. Alas thys blyndnes/ and hardnes of mennys hertys: that wyll nat consydre so syngler and inestymable a gyft as is gyuen vnto vs: but falleth to inaduertence by daily vsage. For if the sacrifyce of this holy sacrament were done only but in one place/ & but of one preest in all the worlde: wyth howe great desire wene ye the people wolde go to that place and to that preest to here the godly mysteryes done of hi. But nowe be made many prestys: and in many places thys hooly sacrament is of-

fred to thende that the grace and loue of god to mā may ye more appere: and for so moche as thys holy communyon is spred thorough oute the worlde. Thankynges be vnto the good pastour eternall that hast vouched saue to refressh/ & fe devs pore banysshed creatures wyth thy right p̄cyous body & blode: and also by thy wordes of thy ꝓper mouth/ hast desyred vs to receyue this holy mystery: saynge/come ye all to me that be charged/ and I shall refresshe you.

¶ Howe the great charite and bounte of god is shewed vnto man in the holy sacrament. Cap̄. ij.

O My god I come vnto the puttynge my confydence i thy mercy and bountye. I seke and come vnto my sauyour I hungry and thursty vnto the fountayne of lyfe pore and nedy vnto the kynge of heuen: the seruaunt vnto his lorde: the creature vnto his maker: a persone desolate vnto his pyteous comforter. But wherof is thys that thou thus comest vnto me. who am I that thou wylt gyue thus thyn owne selfe to. Howe dare I a synner beholde to appere before the. And howe may it please y^e to come vnto suche a wretche. Thou knowest thy seruaunt / and well vnderstandest that no thynge goode is in hym. wherefore thou shuldest do thys grace vnto me. ¶ Than I confesse myne vnworthynesse and knowlege thy bountye and prayseth thy pyte and gyue vnto the thankes for thyne so moche great charyte. Thou doest thys for thy selfe gode lorde/and nat for my meryte: to thende that thy bountye may the more be knowen vnto me. Thy charyte is more largely verefyed/ & thy mekenesse cōmended more perfytely: sythen that it thus pleaseth the and so thou hast cōmaunded it to be done: thys thy pleasure contenteth me: and wyth my wyll my wickednes shall nat resyste the. ¶ O swete / and benygne Jhesu howe great reuerence and gyuynge thankes wyth perpetu all praysynges be due vnto the my goode lorde Jesu Cryste

that by thy pleasure and will I may receyue thy blessyd bo
dy: whos worthynes no man is foūde able to declare or expl
se. But what shall I thynke of this cōmunyon whanne I
shall come vnto the my lorde god whiche I can nat duly ho
noure/ and yet I desire deuoutly to receyue the. what may
I thynke better & more profytable for me: thanne to meke
my selfe holy before the: and to prayse thyne infynyte boun
te aboue all thinge. I prayse the my lorde god euerlastingly
and dysprayse my selfe and submytte me vnto the depnesse
of my wretchydnes. ¶ O my god thou art sayut of all sayn
tes/ and I the fylth of all synners/ yet thou inclynest thy sel
fe vnto me that am nat worthy to beholde the.
¶ Alas my swete creature that so mekely comest vnto me/
and wylleth to be wyth me/ and desirest me vnto thy dyner
and gyueth vnto me the mete of heuen and the bred of aun=
gels which is bred of lyfe: and no lesse thynge than thy selfe
whyche is dyscended fro heuen and gyue lyfe vnto the worl
de. Late vs see here what greate loue procedeth from the/ &
what gentylnes doth shyne vpon vs.
¶ Howe great yeldynges of thankes and louynges be due
vnto the of vs synners. ¶ O howe profytable & howe hel=
thefull was thy counseyll whan thou instytute and ordey=
ned this gracyous gyfte. ¶ O howe swete/ and Joyous is
that feste/ wherin thou haste gyuen vnto vs the fedynge of
thy precyous body. ¶ O gode lord howe maruelous be thy
operacyons/ and howe myghty is thy vertue and thy trou=
the vnable to be tolde. Thou hast sayde and all thynges we
re done: and all that thou hast cōmaunded: hathe taken ef=
fecte. A maruelous thynge to be byleued / and farre aboue
the vnderstandynge of man: that thou my Lorde god very
god and man arte holy conteyned vnder a lytell lykenesse of
bred and wyne / and thou art hole receyued without consu
mynge of hym that so receyueth the.
¶ Thou Lorde of all that haste no nede of any thynge / yet
thou hast wylled to inhabyte wythin vs by thys thy hooly

sacrament. Lorde kepe my herte and my body vndefyled to the ende: that with a pure and a Joyous conscyence I may often receyue the to my euerlastynge helthe.

¶ This holy mysteryes which be instytute and ordeyned chefely vnto thy honour and perpetuall remembraunce.

¶ Do my soule reioyse the/ and gyue thankynges vnto thy god for this so noble a gyft and synguler comforth that it list hym here in this vale of teerys thus to comfort the. For as often tymes as thou remembrest thys mystery / and receyuest this blessid body of our lorde: so often thou receyuest the werke of thy redempcyon/ and art made partyner of all the merytes of our lorde Jesu cryst. For his charyte is neuer mynysshed. & the greatnesse of his mercy is neuer consumed. wherfore thou oughtest to dyspose the alwey wyth a newe reuoluynge of thy thought & oughtest to consydre this great mystery of thy helth by attentyue reysynge of thy sowle.

¶ And this werke ought to be vnto the as greatly newe and ioyous whan thou receyuest it. as if that same day our lorde had fyrst descended into the wombe of the virgyn mary to be made man/ or ellys he that day had suffred dethe for the helthe of man vpon the crosse.

¶ what great profyte it is often to receyue the body of our lorde Jesu cryst. Ca.iij.

LOrde I come vnto the to thende that welth may come vnto me of thy gyft/and that I may Joye at the holy feest that thou hast made redy vnto me poore wretche by thy swete benygnyte: in the whyche my sauyour is all that I may or ought to desyre: for thou art my helth/my redempcion/ my strength/honour/and ioy. Alas my lorde god make me thy daily seruaunt Joyous. For my lorde Jesus I haue reysed my sowle vnto the/ and nowe desyre the deuoutly & reuerently to receyue the into my hows / to thende I may deserue with zachee to be blessyd of the/ and to be accompted amonge the childrenof Abraham/ ¶ My soule desireth thy body/my herte desyrethe to be vnyght wyth the. Gyue thy

selfe vnto me gode lorde/ & than I suffised: for wythoute the no consolacion/ nor comforte is goode: wythoute the I may nat be/ and wythoute thy vysitacion I may nat lyue. wher fore it behoueth me often tymes to come and approche to thy highe p̄sence to receyue the for the remedy of my helth to the entent I fayle nat in the way of this mortall lyfe if I were defrauded from thy spirytuall norysshynge.

¶ Also my right mercyfull lorde Jesu whāne thou hast preched vnto the people/ and heled them of dyuers sykenes thou hast sayde I wyll nat leue theym fastynge/ and wythout refeccyon: leste peraucture they myght fayle in ther way. Do wyth me than goode lorde in that maner: syth thou hast left thys holy sacrament for the comforte of feythfull people: for thou art the swete refeccyon of the sowles of theym that haue worthely receyued and eten the/ and they shalbe pteners and inherytours of the eternall ioy. Certeyne it is vnto me necessary that so often synnes and so sone kelys and at euery houre fayles to come vnto the: to thende that by contynuall confessions and confessions/ and by the receyuynge of thy hooly body I may purifye/ and renewe the heete of my refeccyon. For peraduenture in absteynynge me to longe to receyue the: I may leue/ forgete/ and renne from my goode purpos. For the wytte of man and woman from their childhode be inclyned vnto euyll. And if thys dyuyne and godly medicyne helpe vs nat: incontynent we fall vnto worse. Than thys holy cōmunyon drawethmen from euyll/ and comforteth theym ageyne in goodnesse: for I am many tymes neclygent/ and often keled whanne I commune or worshyp my god. what shulde I thanne do if I toke nat that medecyne/ and aske of hym hys grace and helpe. And albe it I am nat alwey well disposed to receyue my creature. yet shall I put me vnto peyne to receyue these sacred mysteryes in tyme conuenable: so that I may be made a partyner of so greate grace. For it is one of the mooste pryncypall consolacyons vnto a feythefull sowle: for the tyme they shall make ther pilgrymage towar

des the in thys mortall body/and to the entent we may haue the more mynde of thy benefytes. ¶ My lorde god I shall more often receyue the: my louynge Lorde wyth a deuonte thought. O merueylous gentylnesse of thyne vnspeakeable petye towardys vs: that thou lorde god creature and gyuer of lyfe vnto all spirytes/ hathe wylled to come vnto one so po re a sowle with thy deite & humanyte. & my pore lene & drye sowle hath lysted to be made fatte wyth thy grace & the holy vnccion of thy swete spyrite. O happy thought and wel hap py soule that deserueth deuoutly to receyue hys god his lord and creature: and in that receyuynge to be fulfilled with ioy and spirytuall gladnesse. O what great lorde receyuest thou O what and howe great an host entertaynest thou into thy lodgynge: Howe ioyous a felowe takest thou into thy hows Howe feythfull a frende thou admyttest vnto the. O howe gode/ noble/ and swete a spouse enbracest thou which ought to be byloued and desyred aboue all thynges. O right swete beloued lorde/ the heuen and erth and all the ornamentys of theym holdeth scylence in the presence of thy face. For what praysynge honour/ and beautye they haue/it is of thy mercy and largenes/ and can nat be lyke vnto thonour and beaute of thy holy name: of thy sapyence: wherof there is no noum bre nouther ende.

¶ Howe many cõmodytes be gyuen vnto theym that de uoutly receyueth this holy sacrament. Ca.iiij.

O I lorde god I humbly beseche the to preuent me thy seruaunt in the blessinges of thy swete mekenes So that I may deserue to come worthely/ & deuoutly to the ho ly sacramẽt moste to be magnyfyed. Styer my hert & lose it from the dull heuynesse of my mortall body. Vysite me with the messãger of helth/ and gyue me to tast thy swetnes spyry tual which is hydde fully in the sacrament as in a fontayne of all swetnesse. Illumyne myne iyen to beholde thys great mysterye/ & strongly confyrme me to beleue the feyth vndoub table for it is thy werke & nat the power of man It is thy ho

ly ordynaūce & nat by mannys deuyse. For there is no man
foūde able of hymselfe to conceyue & vnderstande these holy
mysteryes whych passeth the subtylte of aungels. Thanne
howe may I poore vnworthy synner which am but erth and
asshes serche & conceyue so hygh & holy secresye/lorde I come
vnto the in symplenes of herte/& in ferme feythe/ and by thy
cōmaundement/ & wyth meke hope and reuerence. And tru
ly I byleue that thou art here present in this holy sacrament
very god and man. And thou wylt I shall receyue the/ and
ioyne me vnto the by charyte. wherfore I humbly pray/ &
requyre that it may please the to gyue vnto me thy specyall
grace: so that I may be all relented and flowe in thy loue in
suche wyse that I shall nat desyre any other consolacyon.
For this hyghe worthy sacrament is the helthe of soule/ and
body. It is the medicyne of all spirituall sekenes: in the why
che my synnes be heled: passions be refrayned: temptacōns
be ouercome and mynysshed: more great graces be gyuyn/
the vertue begonne increased/ faythe is enstablysshed/ hope
is made stronge and fortyfyed: charyte is brennynge & spred
abrode. O my god the defender of my soule/ and the repai
rer of the weykenesse of man/ and the sender of all Inwarde
comfort. thou hast gyuen/ and dayly gyueth vnto thy well
beloued frendes in this holy sacrament deuoutly receyuyng
it many cōmodytes. For thou infusest into ther soules great
comfort ageynst dyuers trybulacōns: and from the depnesse
of their owne ouerthrowynge: thou areysyst them to the ho-
pe of thy dyuyne helpe. And wyth a newe grace thou iward
ly renewest/ and lyghtnest theym in suche wyse as they that
fele theym before the receyuynge of the Sacrament heuy/ &
dull/ and ouerthrowen/ and wythoute affeccōn and moyster
of deuecyon. After that they haue ben fedde wyth this he
uenly mete and drynke: they haue foūde them selfe chaūged
into a meruelous ioy: whyche thynges thou doest vnto thy
chosen people by dispensacōn of thy pure boūte: so that they
may verely knowe by open experyence that no thynge they

haue nor may haue of theym selfe/and what grace/ or goodnes they haue it cometh of the. For of theym selfe they be colde harde & vndeuoute: but of the they be made feruent Joyous & deuoute. For who is he that cometh mekely vnto the fonteyne of swetnes: and shall nat bryng some litel quantyte of swetnes therfrom. I shall alwey put my mowth vnto the hole of the heuenly pype of that fountayne: that I may at the leest take a lytell droppe to satisfye my thyrste: so that I be nat all drye. And though I may nat be heuenly enflamed as the cherubyns and seraphyns yet wyll I enforce me to deuocyon and prepare my herte mekely to receyue this holy louynge sacrament & shall desyre to be embraced wyth a lytel flame of that godly loue O gode ieshu holy & right piteous sauyour what so euer vertue or goodnes that fayleth in me: I benyngly beseche the gracyously of thy pyte to supplye it by thy great mercy. Thou that hast called all feythfull creatures i saynge vnto them. come ye all vnto me that labours and be charge: and I shall refreshe you. But alas gode lorde I porе synner labour in the swette of my vysage/ and am tormented with sorowe of my herte. I am charged with synnes and trauayled wyth temptacõns/ entryked and oppressed wyth many euyll passions. And lorde there is none that may delyuer me or make me safe. but thou my only god and sauyour to whome I cõmytte me and all my causes: to thende thou kepe me and lede me vnto the lyfe eternall: Receyue me vnto the prayslynges of thy name that hast made redy vnto me thy precious body and blode to mete and drynke. My lorde god and sauyour graũte vnto me by thy great bounte that in customable receyuynge of thy holy mystery: the affecyon and desyre of my deuocyon may be encreased.

¶ Of the dignyte of the sacrament of the aulter and of thorde of prestlhode. Capi. v.

IF thou haddeſt the puryte of aungels and the holynes of ſaynt Johñ Baptyſt: thou ſhuldeſt nat be worthy to receyue or trete of that holy ſacrament: for that is nat due to the meritys of men/ that a man ſhulde conſecrate & treate of the ſacrament of this bleſſyd body of Jeſu cryſt/ and take in mete the brede of aungels. O great myſtery and the merueluous dignyte of preſtys: vnto whome is gyuen that: that is nat graũted vnto the aungels. For the preſtys only duely ordred in the churche of cryſt haue power to do and to conſecrate the holy body of Jeſu cryſt. Certeynly the preeſt is the mynyſter of god: vſynge the worde of god: by the cõmaundement and ordynaunce of god. But god is the pryncipall & iuyſible werker: to whome be ſubmytted all creatures to be ordred after his wyll and all to obey vnto his cõmaũdemẽt Than thou oughteſt more to byleue i almyghty god & i that right excellẽt ſacramẽt: than to thy pp wil/ or any other viſyble token. And therfore to this holy werke thou oughteſt to come wyth great drede and reuerence. Take hede thanne & ſe from whome this myſtery is gyuen vnto the: and that is by the puttynge to of the handes of the Byſſhoppe thou art admytted vnto that hye rometh. Beholde nowe thou arte made a preeſt/ and ſacreyd to do this holy myſtery. Se than that feithfully and deuoutly and in due tyme thou offre thy ſacrifyce vnto god/ and ſhewe thy ſelfe irreprouable & wyth oute defaute. Thou haſt nat louſed thy charge of lyuynge: but haſt bounde the wyth a more ſtreyte bonde of diſcyplyne/ and art holden to a more greate perfeccyon of holyneſſe. The preſte ought to be anowrned wyth all vertues: and gyue all their example of gode and holy lyfe. Hys conuerſacyon ought nat to be wyth comon people/ or the weyes of comon men: but wyth the aungels in heuen: or wyth the perfyght men in the erthe. The preſte clothed wyth holy veſtymentes: occupyeth the rometh of ieſu Cryſt/ to thende that he may humbly pray vnto god for hym ſelfe/ & for all other. For he hath bothe before hym/ and behynde hym the ſygne

of the crosse: that he may contynually remembre the passyon of our lorde iesu cryst. Before hym he bereth the crosse: to the ende that he dilygently beholde the traces and the examples of our lorde iheſu cryſt: and that he feruently ſtudye to folowe them. Byhynde hym alſo he is ſigned with the cros to the entent he ſhuld ſuffre for the honoure of god all aduerſytees/ Iniuryes done vnto hym of other. Before hym he bereth the crosse for that he ſhulde bewayle his pper ſynnes And behynde hym lyke wyſe by great compaſſion to ſorow the ſynnes of other/ and to knowe hym ſelfe that he is a mã bytwene god and the ſynner. And that he departe nat from ofyſon/ and from that holy oblacyon to the tyme that he deſerue to purchaſe the grace of god. whanne the preſte ſayth maſſe he honoureth god/he gyueth ioy vnto the aungels: he edyfyeth the churche/ he helpeth the louynge people/ he gyueth reſt to them that be paſſyd/ and maketh hym ſelfe partyner of all goode werkes

¶ A inwarde remembraunce and exercyſe that a man ought to haue afore the receyuynge of the body of our lorde ieſu cryſt. Cap. vi.

LOrde whan I thynke of thy worthyneſſe and of my great fylthynes/ I tremble ſtrongly & am confounded in my ſelfe. For if I receyue the nat: I fle the eternal lyfe. and if I vnworthely receyue the I renne into thy wrath what ſhall I thanne do my gode lorde my helper/ ptector/ comforter/ and right ſure counſeller in all myne infyrmytes and neceſſitees. Teche me goode lorde the ryght weye/ and purpoſe vnto me ſome exercyſe cõuenable to the receyuynge of thys holy myſtery. For it is neceſſary vnto me and greatly profytable: to knowe how deuoutly/ and reuerẽtly I ought to prepayre my herte to receyue thys holy ſacrament or to make ſo godly ſacryfice.

¶ The remembrynge of his pper conscyence wyth purpose of amendment. Cap. vij.

THe prest aboue all thynges ought to desyre wyth soueraine reuerence and profounde mekenesse of herte full and ferme feythe: humble hoope / and pytuous entente to the honour of god to celebrate take and receyue thys worthy sacrament: examyne dyligently and make clere / & open the conscyence by true contrycion and meke confession as far as he hath power: so yᵗ thou knowe no thynge that greuethe or byte thy sayde conscyence / or let the frely to come vnto the same dayly. To haue displeasure of all thy synnes i generall and for thy excessys and synnes thou oughtest to haue syghinge and sorowe more specyall. And if the tyme suffre it / confesse vnto god in secrete of thy herte the myseryes of all thy passions: wepe and haue sorowe that thou art yet so carnall / and worldely / and so euyll mortyfyed from thy passyons / so full of mocyons and concupiscencys / so euyl composed / & ordred in thy outwarde wyttis so often aplied vnto vayne fantasyes: so moche inclyned vnto outwarde thynges: so neclygent in the inwarde spiritual thynges so redy to laughe and to all dissolucion: so herde to wepe & to cõpunccyon: so redy to folowe the lose maner and the plesures of the flesshe: and so slowe & dull to the feruour of vertue: so curyous to beholde / and to here newe sayde thynges: so neclygent / and lothe to lerne and desire thynges that be meke and abiecte: So couetous to receyue and possede many goodis. & so scarse to gyue theym / and glad to holde and reteyne theym: so euyl auysed in spekynge / & so incontynent to be styll: So vnordred in maners: so importune in thy dedys: so gredy / and so quycke in thy mete: so deffe vnto the worde of god: so redy to rest: so vnlusty to labour: so wakynge to fables: so slepy to holy by gillys: so neclygent vnto the seruyce of god: so spedy to thende therof: so wauerynge to take hede: so colde in deuocion in the tyme of the masse: so dyye in receyuynge of the sacrament.

so sone withdrawen/ so seldome well gadred vnto thy selfe/ so sodeynly meued vnto wrath/ so easyly stired: to the displeasure of other/ so hasty to iuge/ so roughe in repuynge/ so ioyous in prosperyte/ so weyke in aduersyte/ so often purposyng many gode thynges/ and lytell bryngeth to good effecte. These and other thy defautes with sorowe & greate displeasure of thy per fragylyte cõfessed and sorowfully be wept Sette the thanne wyth full purpose alweyes to amende thy selfe/ and to profyte from better vnto better/ and after offer thy selfe wyth playne resignacõn & entyer wyll to thonoure of my name perpetuall sacrifyce within the aulter of thy herte. That is to knowe thy soule and body cõmyttynge feythfully vnto me/ that thou so may deserue worthely to come and offre thy sacrifyce to god and to receyue the sacrament of my body helthefully. For no oblacyon is more worthy nor no satysfaccion can be so greate for to deface the synnes of man: as to offre hym selfe to god puerly and entyerly with the oblacion of the holy body of Cryst Jesu in the masse and the holy cõmunyon. And they who someuer shal do as moche as lyeth in them and haue very repentaunce of their offenses passed: as oft as they shall come vnto me they shall recouer pardon and grace. I am lyfe and wyll nat the deth of a synner: but rather wyll that he retourne and lyue ageyne. And than wyll I nomore remẽbre hys synnes and trespasses: but all shalbe forgyuen and pardoned vnto hym.

¶ Of the oblacõn of Jesu cryst in the crosse of the propre resignacõn that man shulde make of hym selfe. Ca. viij.

O Man as I dyd offre my selfe/ and my free wyll vnto god my fader my handes spredde on the crosse and my naked body for thy synnes. In somoche that no thynge remayned in me/ but all passed in sacrifyce to apease his wrathe: in lyke wyse thou oughtest to offre vnto me wyllyngly thy selfe in pure oblacyon dayly in the masse wyth all thy affeccyons/ and strengthes as profoundly/ and feruently: as

thou mayst. what aske I of the more but that thou study to resigne thy selfe vnto me entyerly. what thynge so euer ellis thou gyuest vnto me: I haue no cure. For I demaunde nat thy gyftes: but only thy selfe. As no thynge shulde suffyce vnto the wythoute me.. Lyke wyse no thynge may please vnto me what so euer thou shalt gyue thou offre nat thy selfe vnto me. Offre the thanne gyue the holly vnto me. & that oblacyon shall be acceptable. Beholde I dyd offre my selfe hooly vnto my fader for the / and for the I dyd gyue all my body and blode to the ende that I shulde be all hole thyne / and thou myne also. But and thou rest in thy selfe and with goode wyll present the nought vnto me: thanne there is no full oblacyon nouther entyer perfyght vnyon bytwene vs. For the fre oblacyon of thy selfe into the handes of almyghty god: ought to go before all thy werkis if thou wylt optey ne lybertye & grace. And the lacke of this is the cause that so fe we folke be illumyned / and haue inwardly lybertye. For they can nat renounce theym selfe. My sentence is ferme / & stable: that none may be my disciple: withoute he renounceth all that he hathe. Than if thou desyre to be my disciple offre thy selfe vnto me wyth all thyne affeccion.

¶ That we ought to offre vnto god all that we haue and to pray for all people. Cap. ix.

LOrde all thynges that be in heuen and in erth be thyne / and my wyllynge desyre is to offre me vnto the perpetually in oblacyon: So that I may be thyne euerlastyngly. And this day goode lorde I offre vnto the my self: perpetually to be thy seruaunt with my herte and soule fully to contynue. I beseche the receyue thys holy oblacyon of me that am vnworthy to offre me vnto thy precyous body in the presence of aungels assystynge inuysybly to the ende: that it may be to the helthe of me and all thy people. Lorde I also offre vnto the all my synnes which I haue cõmytted

before the and thy holy aungels: sith the first day that I be ganne or in any wyse myght synne vnto thys presente day. And I beseche the to inflame me wyth the brennynge fyre of charyte: and to deface and putte away all the condicions of my synnes. Clense my conscyence from all synne / and re store it vnto thy grace: that by synne I haue lost. And per fectly pardon me of all my offences: that I may receyue per fightly the swete kyssynge of peas. what may I do more for my synne: but mekely confesse theym wyth sorowfull we pynge / and incessantly praynge the of thy pyteous mercy.

¶ I beseche the lorde exalte me: and be vnto me redy whan I am before the. O my goode lorde soueraynly all my syn nes dysplcath me. and by thy grace I wyll neuer begynne theym ageyne: but euer shall haue sorowe for thē as longe as I shall lyue: and shall be redy to do penaunce / & make sa tisfaccion of the best of my lytell power. ¶ wherfore nowe goode lorde pardon me of my great and abhomynable syn nes / and for the honour of thy holy name saue my soule whi che thou hast derely bought with thy moost precious blode. And I cōmytte me good lorde vnto thy great mercy / and re signe me hooly vnto thy handes. Do wyth me Lorde after thy bountye: and nat after my malyce and iniquyte.

¶ Also I offre vnto the all my dedys that I haue done: al be it they be full fewe and vnperfyght: hat thou maist sanc tifye and amende theym as they may be agreable and accep table vnto the. And alweyes good lorde draw me from bet ter to better / and conduyte and lede me slauthfull / and vn worthy synner vnto goode and lawfull ende.

¶ In lykewyse I offre vnto the: the desyres of all deuoute persones: the necessytees of all good dedys of my kynsfolke and frendes / and of all theym that hathe done me goode / or be dere vnto me / and all other for thy loue / and they that ha ue desyred / or requyred me to make sacryfice for theyr fren des lyuynge / or passed the worlde: So as they may fele hel pe / Consolacyon / Defence / And Preseruacyon from alle

parels by thy grace/ & delyueraũce of peynes so as they may yelde vnto the Joy and gladnesse with magnyfiynge/ and prayseynge of their delyueraunce.

¶ I offre vnto the also prayers/ and holy oblacyons for all theym specially that hath caused vnto me heuynes/ hurte/ or any maner of damage. ¶ And lyke wyse for theym that I haue troubled/ greued/ vexed/ or sclaundred in wordes/ or dedys knowyngly/ or ignoraũtly to thende blessyd lorde yᵗ we all may be pardoned of our offẽsis done the one ageynst the other. And goode lorde Jhesu take from our hertys all suspicyon/ wrath/ and indignacion/ and all that may breke or lette charyte/ or dymynysshe vs from thy eternall loue. O lorde haue pyte. Blessid iesu haue pyte/ and gyue thy mercy vnto all theym that asketh it: and thy grace vnto theym that hath nede. And make vs so worthy to haue that grace that we may go vnto the lyfe eternall. Amen.

¶ That the holy sacrament ought nat lightly to be forborne. Ca.x.

IT behoueth the often to retourne vnto the fountayne of grace/ mercy/ bountye/ pyte/ and puryte: that thou mayst be clensed from thy vyces & passions: so as thou maist be made more stronge/ and wakynge ageynst all temptacyons and subtyll craftes of the fende. For thy ennemye knowynge the great frute & remedye of receyuynge of thys holy sacrament enforceth hym by all maner of occasyons that he may/ to drawe the vnto hym ageyne and letteth the feythfull and deuoute people whan any dysposeth theym to yᵉ receyuynge of this holy cõmunyon. The ennemye sathan putteth vnto theym the most greuous temptacions that he may. Also it is wreten in the hystorye of Job. thys cuyll spiryte cometh amõge the children of god to thende that by his cursed custome/ he perturbeth/ pplexeth/ and maketh them dredefull dymynysshynge their affeccion/ and impugnynge theym of their feyth: so that paucture they leue their goode

purpose of that holy body that they at that tyme come for to receyue: but we shulde take no thought nor feare of the crafty cautiellis of that fals enemy yᵗ be so foule & horryble: But all suche fantasyes we shulde cast ageyne at the hede of that wicked spiryte. it is a pore myscheuous spirite that so letteth & mocketh vs. And for any assaultes or cõmocõns that he exciteth. this holy sacrament ought nat to be lefte. Also often tymes to great solicytude for deuocion to be had letteth: and somtyme ceryousnes of confessyon to be made. But do after the counsell of the wyse/ and take away this anxietye & stryple: for it letteth the grace of god / and destroyeth deuocyon. And leue nat the holy receyuynge of iesu cryst/ for lytell trybulacõn. deiection/ or pusyllanymyte: but wyth goode wyll go vnto the confessour/ and pardon all other that haue offended the: and if thou haue offended any other mekely aske for gyuenesse. And thanne drede nat but god wyll pardon the. what profyteth it to tary longe from confession/ or to deferre the receyuynge of thy blessyd sauyour. First pourge the and caste oute the venym / and than hast the to take the remedy And thou shalt fele the moche better: thanne if thou haddest deferred it. For if thou this day leue the holy receyuynge for coldnes of deuocõn & feblenes of mynde: parauenture to moro we thou shalt fynde thy selfe more slacke: and so longe wythdrawe that thou shalt fynde thy selfe moche worse & more vnable. Than as sone as thou mayst: take away thys feblenesse of mynde and the spyce of slowth. For alwey only to be in anguysshe and heuynesse of thy synne: passynge the tyme in trybulacion/ and for dayly obstacles ỹperfeccions to withdrawe the from these dyuyne mysteryes: wythoute turnynge vnto the pyteous meryte of our saueour cryst Jesu. it helpeth the nought: But greatly the longe taryynge to receyue thy saueour/ anoyeth / and taryeth the/ & shall brynge dayly vnto the a more slouthfulnes. ¶ But alas for sorowe. some colde / and desolate persones gladly seke causes of taryinge from confession/ and from the receyuynge of thys holy sacra

ment/ and for that they couet many delayes: leste they shall be bounde to gyue theym selfe to a strayter maner in the ordre of their lyfe. Alas howe lytell charyte & howe slender deuocyon haue they that putteth awey so easely the receyuynge of thys holy sacrament. O howe happy be they/ and agreable vnto almyghty god that ledeth so holy a lyfe: that they may kepe their conscience in clene and pure drede: so as they may dayly dispose and make theym redy/ and wyth greate affeccion desire to receyue that holy sacrament: if it were lefull at all tymes. Neuertheles sometyme by mekenesse to absteyne/ or for other lefull causes that may let with reuerence is to be praysed. But if slouth/ or nyclygence holde hym: he ought to endeuour hym as far as in hym is/ & our lorde shal be p̄sent at his desire: which wyll specially beholde his good wyll. but whan he is lawfully let/ & if he haue a gode wyll/ & pyteous mynde to receyue his maker: yet he shall nat fayle to haue the frute of that blessyd sacrament. For euery p̄sone wyth p̄fyte deuocyon may euery day receyue that holy sacrament spūally to his helth & without deuyinge. & in certeyne tymes & dayes establisshed: he ought to receyue the body of his sauyour with effectuall reuerence sacramentally And that to seche & to do it more to the prayssynge & the honoure of god almyghty than to his owne cōsolacōn. For as often as he spūally is cōmuned & refressshed iuysibly: so often he remēbreth deuoutly the mystery of thyncarnacōn of cryst/ & hys peynfull passion & is kyndled i the loue of hym. he that otherwyse nat p̄payreth hym selfe but at the tyme of a great feest or ellys by custome he is cōpelled. he shal often tymes be full vnredy. Blessyd is he that offres hym selfe vnto almyghty god as oft as he doth masse/ or ellis receyueth this honorable sacramēt. And in doynge this mystery: nat to tarynge/ nor to hasty: but kepe the comō maner wyth such as thou lyuest amōge. Thou oughtest nat to do that the herers therof take greue/ or Irksomnes: but kepe the comon way after thyrdy naūces of the holy faders. And do rather cōforme the to the

pfyte of other than to thyne owne deuocõn or pryuate plea-
sure.

¶ Howe the blessyd body of our lorde iesu cryst is greatly ne
cessary for the helth of mannys soule. Ca. xi.

O Ryght swete Jesu howe great cõsolacion & swetnesse
is it to a deuoute Soule to ete wyth the at thy dyner
where none other mete is gyuen but thy selfe whych art the
only louer & oughtest to be desired aboue all desired of man-
nys herte. & howe swete a thynge shulde it be in thy p̃sence
from the botom of the herte to sende out terys: to dewe / and
washe thy p̃cious fete wyth the pyteous mawdeleyne. But
where is that deuocion or the plenteous effusion of holy tee-
rys: certeynly in beholdynge the wyth thy holy aungels. All
my herte ought to brenne & wepe with ioy: for Jhaue veri-
ly the p̃sent though thou be hyd vnder a straũge likenes. for
myne iyen myght nat suffise to beholde the in thy ꝑfect and
godly clerenes / nor all the worlde myght nat abyde to behol
de the clernes of thy ioy & mageste. wherfore good lord thou
helpest my weykenes / in that it pleaseth the to couer thy self
vnder the fourme of yͤ holy sacramẽt. Jverely worshipe the
whome thaũgels worshipe i heuen. but in meit is as yet but
i feyth: & the aũgels worshipe the there i thyne owne likenes
without couerture. Jmust be content with true feyth & so
walke tyl the day come of eternal clernes whan the shadow
of fygures shall fynysshe. For whan that ꝑfecte day shal co-
me the vsage of this holy sacrament shal ceas. For they that
be blessyd i the heuenly ioy / shall haue no nede of any sacra-
mẽtall medecyne: for they shall ioy wythoute ende i the pre-
sẽce of god seynge hym i his glory face to face / & shal be strãg
fourmed from clernes to clernes wyth the godhede icompre-
hensible. they shall tast the son of god made man: as he was
fro the begynnynge / & shalbe euerlastyngly. Jthan remem
brynge me of the great meruels & solace though it be spũall:
it is to me greuous whan Jremembre those meruels. For
all thynges that Jhere or se in thys worlde / Jcompte as no

thynge so longe as I se nat my lorde god in his glory. Lord god thou art my wytnesse that no thynge can gyue vnto me comfort / nor no creature may gyue vnto me rest: but thou my lorde god whome I desyre eternally to beholde. ¶ But that is a thynge to me nat possible: whyle I am in this mortall lyfe. wherfore it behoueth me with great patyence to ordre my selfe/and meekely to submytte me to the in all my desires. ¶ Goode Lorde thy sayntes that nowe ioy wyth the in the kyngdome of heuen: abode the comynge of thy ioy with greate feythe and patyence as longe as they lyued. I beleue the same that they beleued / & hope as they haue hoped: and trust by the meane of thy grace to come theder as they nowe be. In the meane whyle I shall in gode & fast feyth be comforted by examples of holy sayntes. Also I haue full vertuous & holy bokes for the cõsolacyon and myrrour of my lyfe and aboue all these thynges thy right sacred body for my singuler refuge & remedy. I fele that two thynges be vnto me right necessary: withoute whome this my serable lyfe shulde be vnto me inportable. For as longe as I shall be holden in thys present body: I cõfesse me to haue nede of two thynges that is to knowe of mete / and light. But therfore thou hast gyuen vnto me which am pore and seke thy holy body to the refresshynge of my soule & body. also thou hast put before my feyth the lyght of thy holy worde. And wythoute these two thynges I myght nat well lyue spũally. For thy worde my lorde and god is the light of my soule/and the holy sacramẽt is the bred of my lyfe. These two thynges so necessary may also be called the tables sette on eyther syde in the tresorye of holy churche: the one table is of the holy aulter hauynge this louely bred: that is to say the precyous body of Jhesu cryst. the other is the lawe of god conteynynge the holy doctryne: and sheweth the right feith and suerly gydynge vnto the inwarde secresyes where as the holy iuellys called Sctã scõrũ I yelde vnto the thankes lorde iheſu cryst: whyche arte the clerenes of eternall light. ¶ For thys table of holy doctryne

whiche thou hast mynystred vnto vs by thy seruaũtes / pro-
phetes / apostels / and other doctours. And I yelde vnto the
thankynges ageyn creatour & redemer of mankynde which
hast declared thy great charyte vnto all the worlde: and hast
prepared this royal soup in the whyche thou hast nat purpo-
sed to be eten the fyguratyue lambe: but thy mooste holy bo-
dy & precyous blode reioysinge all thy creatures by that ho-
leest and swetely fulfillynge theym wyth that helthefull cha
leys whercin be hydde all the delytes and ioyes of paradyse
And the holy aungels be fedde wyth vs wyth swetnesse mo-
che plentuous. O howe greate and honorable is the offyce of
prestys: to whome is gyuen power to consecrate by dyuyne
wordes to blesse with their lippes to holde with their handes
receyue wyth their mowthes / & to mynyster vnto other the
lorde & god of all maiestye. O howe clene ought to be the han
des: howe pure the mouthe / howe holy the body / & howe vn
defyled the hert of a preest. vnto whome so often entreth the
auctor of all puryte. Certeynly from the mouth of a prest ou
ght no worde to ꝓcede but that that were honest / and ꝓfyta
ble that so often receyueth the sacramẽt of the hooly body of
iesu cryst. his iyen ought to be symple & shamefast that so cu-
stomably beholdeth the holy body. The handes pure to lyfte
vp vnto heuen: whyche handeleth the creatoure of heuen / &
erthe. For specially to a preest it is saide in the lawe. be ye holy
for I your lorde god am holy. O god oĩpotent: thy grace be
vnto vs helpynge so that we whyche haue taken the office of
presthode may reuerently & deuoutly serue the wyth all puri
te & gode cõscience. & if we may nat lyue in so great innocẽcy
of lyfe as we ought to do: gyue vs grace at the leest that we
may wepe & sorowe the euylles that we haue cõmytted / and
done: so that i spũal mekenes & purpose of gode will we may
from henseforth strongly serue the with feruent corage.

¶ wyth howe great dyligence he ought to ꝓpayre hymselfe:
that shulde receyue the sacrament of iesu cryst. Ca. xii.

Oure lorde saith I the louer of puryte & the liberal gy-
uer of all holynes: I serch the pure clene herte & there
wyll I rest. Make redy than for me thy herte/ & I shalbe wt
the than: as I was with my disciples. At ester I shal come
& dwell with the if thou wylt: but than it behouethe the to
mūdify & clense the habytacōn of thy hert fro all synnes: le-
ue all brute & noyse of the worlde with all thy vyces/ & inclo
se & shet the in thy chamber as doth a solytary byrde vnder
the euesynges of an hous. & remēber all the excesse & all thy
defautes cōmytted: wyth all thy soule & bitternes of herte.
For a gode frende wyll make redy to his welbeloued frende
a gode & a plesaūt place to dwell in/ & in that doyuge is well
knowen with what gode affeccion he receyuethe hys sayde
frende. It is for trouth that thou oughtest to vnderstande
that thou maist nat satisfye by any meryte or labour of thy
selfe: nat and thou dydest labour with the best of thy power
by a hole yere though thou hadest none other thynge to do.
But thou shalt vnderstande that by my only power & gra-
ce: it is pmytted & graūted to the to come vnto my table. &
if a pore man were called vnto the table of a riche lorde: and
the pore man had non other thige to gyue ageyne for the be-
nefytes of that riche man: but swetely / & mekely to thanke
hym he wolde do it. so oughtest thou to do dilygētly as mo
che as is in the: & nat by custome or necessyte: But with all
drede/ reuerence/ & affeccion. Thou oughtest to take the blest
syd body of our lorde god: syth that it lystethe hym to come
vnto the. Certeynly I am he that calleth the: & I haue cō-
maūded it so to be done/ & I shall supplye that fayleth i the
wherfore come & receyue me. & whan i that doynge I gyue
vnto the grace of deuocōn: yelde thou thankes vnto me thy
god. Nat thynkinge that thou art worthy therof of thyselfe
but that I haue had mercy of the. and if thou haue nat that
grace whan thou woldest: but fele thy selfe drye/ & vnlusty:
yet contynue thy oryson with sorowfull weppynge/ & smyte
at my dore withoute ceasynge vnto the tyme thou may re-

ceyue a lytell cr̃ome or drop of helthfull grace. & knowe it of trouth thou hast moche nede of me: and I haue none of the Thou comest nat to sanctyfie me: but I am he that shal sanctyfye the/ & make the better to the ende that thou mayst be vnight with me to receyue newe grace & ꝓpose amendment Be nat i wyll to deferre my grace: but with all dyligence prepayre thy herte to receyue with̄ the thy louynge lorde. & nat only thys p̄payre the before thy cōmunyon/ but also mayntayne & kepe the after the receyuynge of thy saide holy sacrament i that same deuocion in as moche as thou mayst. For thou oughtest to haue no lesse dilygence than thou haddest afore. For the gode & dyligent kepynge of thy soule after the receyuynge of the blessyd sacrament is a gode p̄paracyon to obteyne the more great grace. And they y^t so do nat: shewe them selfe greatly euyll disposed/ whan they abandon vn thē selfe so sone & so largely to outwarde solace & inwarde pleasures. wherfore kepe the from great dyute & spekinge/ & abyde i the secrete graces & frutes of thy god. for thou hast hym that all the worlde may nat take away/ & I am he to whom thou oughtest to gyue the by suche maner / that from henseforth thou lyue nomore in thy selfe: but in me only.

¶ Howe the deuoute soule ought effectuously with all hys herte to be vnyght vnto Jesu cryst. Ca. xiij.

O Lorde who shall yelde vnto me that I may fynde ye sole/ & that I may open to ye all my hert/ & ioy with y^e as my pore soule desyreth / & that here be no creature to beholde me: but thou alone to speke to me/ & I to the gode lord as of custome one frende speketh to another secretly: hereof I desire & pray ye lord iesu to thēde y^t I may fully be vnight vnto y^e & withdrawe my hert fro all other create thinges: y^t I may the soner lerne the etnall & heuēly thiges by the meane of the receyuynge of thys holy sacramēt. Alas my goode lorde wh̄ shal I be vnight & gadred all hole i y^e / & vtly forgete my selfe. thou art i me/ & I w^t y^e. & thus assēbled/ make vs dwell togeth̄ I pray y^e/ truly thou art my chose & beloued

¶ lord/ & it hath

pleased thy benygne grace to be inhabited in my soule all the dayes of my lyfe. Thou art my peasyble weal: in whome is souerayne peas & true rest: wythoute the there is no thynge but labour/sorowe/& infinyte mysery. Thou my god art closed & hyd in the cousell of thy famylyars: which be nat comune to the euyll folkes. ¶ But thy famyliar spekynge is with the meke and symple folkes. O lorde howe goode/howe benygne & swete is thy spyryte: whiche to thende thou mayste shewe vnto the sones & chyldren thy swetnes: hast vouched saue to refresshe them ageyne & gyues to theym refection of thy right swete bred descendid from heuen. Certeynly there is none other so greate a nacyon lackynge of Crystys feythe that hath their goddys so nere vnto theym as thou arte our god and lorde to all thy feythfull crysten People: to whome thou gyuest thy blessyd body to ete for their dayly comfort/& to reyse their hertes to hyghe celestyall thynges. O what other folkes be there so noble as be the crysten people. or what creature is there so strongly beloued vnder heuen as is the deuoute soule i whome god entreth & gyueth fedynge with his owne gloryous flesshe & blode. O grace inestymable & maruelous worthynes. O loue wythoute mesure/singlerly shewed vnto man. But what shall I yelde vnto god/& wherwith shall I recompence thys so great grace and charyte. Truely there is no thynge I may gyue more agreable to hys merry thanne to I oyne my herte perfytely vnto hym. And whan my soule shall be pfytely vnyght wyth hym: Thanne shall my inwarde ptyes ioy. And than my lorde will say vnto me If thou wylt be wyth me I wyll be wyth the. And I shall answere hym blessyd lorde I beseche the dwell wyth me: for all the desyre of my herte is to be with the inseparably without departynge.

¶ Of the brennynge desyre that some creatures haue in the blessyd body of our lorde iesu cryst. Ca. xiiij.

O Lorde howe great is the multytude of thy swetnesse/ which thou hast hyd for them that drede the. whan I

remēbre me of many deuoute ꝑsones: yᶜ hathe come to this thy holy sacramēt with so great feruēt affeccōn/ ⁊ deuocion I am than many tymes i my selfe cōfuse/ ⁊ haue greate shame that I go vnto the aulter ⁊ table of that holy cōmunyon so rudely with so colde deuociō/ ⁊ am so drye without affecciō of hert. I am abasshed that I am nat all hole iflamed i thy p̄sence/ ⁊ so strongly drawen ⁊ establisshed as many gode deuoute ꝑsones hath ben. whyche by the great desyre of this holy sacrament ⁊ sensible loue of hert myght nat cōteyne ne witholde them from wepynge. But effectuously wᶜ mouth/ hert/ ⁊ body came vnto that good lorde: as to the lyuynge foūtayne of all bountie/ ⁊ may nat atteyne to fulfyll their hungre: but if they take thy holy body whiche they so desiorously/ affeccōnally/ ⁊ spūally may receyue. O true/ ⁊ benygne feyth of theym that p̄uably sheweth the ornamēt of thy holy p̄sence. To theym is verely knowen theyr god i brekynge of brede/ whych brenneth and broyleth so strongly the hertes of theym in the loue of Jesu cryst. Certeynly suche affeccion/ deuocion/ and vehement brennynge loue is far from me. O good swete and benygne Jesu be vnto me pyteous/ and redy to gyue and graunte to thy pore begger somtyme to sele a lytell of that hertely loue/ and affeccion in the receyuynge of thy holy body: to thende that my feyth may be the more ferme: and my hope more ꝑfight in thy bountie and my charite somtyme so ꝑfightly inflamed that I may experiently haue the heuenly manna that neuer may fayle. I knowe certeynly the myght of thy mercy may lende me thy grace so moche desyred/ ⁊ visite me benygly with a brennynge spiryte whan the day of thy gode pleasure shal come And though I be nat iflamed with so great desire of thy speciall deuoute thynges: yet haue I desire by thy grace to be iflamed with that brennynge loue. Praynge the goode lord that I may be made partyner wyth all suche thy faruent louers: and that I may be noumbred in their deuoute company. Amen.

How mekely thou oughtest to beseche the grace of deuocõn and to renounce thy sylfe. Cap. xv.

It behouethe the instauntly to seche the grace of deuocyon/ & to aske incessãtly to abyde it pacyently fayth fully/ ioiously to receyue it/ & mekely to cõserue. & with that studiously to remitte vnto god yᵉ tyme & yᵉ maner of his souerayne visitacõn/ vnto the tyme his pleasure be to come vnto the. & principally thou oughtest to meke yᵉ/ whẽ thou felist but lytel deuocõn within the. & for al yᵗ thou oughtest not to late thy selfe to fall/ or sorowe to moche inordynatly. For ful often our blessyd lord in a short mom̃ẽt gyueth yᵉ which byfore he hath longe tyme deuyed. Also somtyme he gyueth at the ende of prayours yᵗ he did deferre at yᵉ begynnyng of yᵉ same. If al way grace were so sone geuẽ yᵗ a man myght haue it at his wyll or wyllhe/ it sholde not be easely borne of a weyk & infect soule. And therfor in gode hope & meke patience the grace of deuocõ ought to be abiden & thou oughtest to ipute it vnto thy self & to thy synnes/ when it is not geuẽ vnto the or whẽ it is secretely take away from the somtyme alytel thyng it is that may let or hide thy grace yᵗ yᵗ may be called litel that letteth so gret a wayll. But be it lytel or great yf thou take yᵗ same away & pfectly ouercome it thou shalt obteyne that thou desirest or incõtinẽt that thou with al thy hert haste geuen thy selfe to god. And therfore seche not this nor yᵗ at thy pleasure but put the hole in the handes of god Thou shalt certenly fynde thy sylf vnyght vnto hym/ & in great peas of thy soule. For ther is no thyng/ yᵗ ought to be so sauery & plesaũt/ as is the pleasure & dyuyne wyll of god Than who someuer lift vp his intent vnto god with a lim ple perfecte hert/ so voyde hym & make hym naked from al disordinat loue or plesure to any creat thynges of al yᵉ worlde he is most mete to receyue the gyft of deuocion. For oure lord gaue his blessynge there/ where he fonde the vessels clene & voyd. And the more perfectly that any renoũce moztifi despyse & contempne the ym sylfe & al the lowe thynges/ the

soner grace shall entre & copiously aboūd so that he shal fele his hert lyft vp as though it were set in a fredom and thē he shal se his hert largely habounde/ & meruelously Joy with ī hym sylfe for that the hand of god shal be ouer him and he shal submytte him perpetually in to his holy handes. And so shall the man be blessyd that secheth god wt all his hert & his soule shall be taken in vayne werkes. But suche one certeynly in the receyuynge the holy body of Jhesu Cryste merytеth and deserueth the grace of deuyne vnyon vnto god. ¶ For he beholdeth not only hys propre deuocyon and consolacyon but the great honoure and glory of god.

¶ Howe we ought to shewe our necessyteis vnto Jesu cryste/ and aske hym benynge grace. Capi. xvi.

Oryght swete & most beloude lorde/ whyche I now desyre to receyue. Thou good lord knowest the sekenes of soule/ and necessyte that I suffre. In what euilles & vyces I slepyngly am put. How often greuyd. temptyd. trowbled and dyssolute. I come vnto the lorde to haue consolacyon and comforte. I speke to the lorde thou knowest al my secrete and inwarde thoughtes/ whyche be manyfeste/ and open vnto the. It is thou only that perfectly mayest helpe me for thou knoweste whate is vnto me necessary: and of what goodes aboue all other I haue moste nede.

¶ Albeyt I am poor in vertu: alas yet mercyfull lorde beholde me beynge here before the poor and naked: demaūdinge piteously thy swete grace and mercy. And gyue thy pore begger that dyeth for hungre/ some of thy heuenly refeccōn and chafe my colde herte wyth the brennynge flame of thy loue. And illumyne me that am blinded and maye not see: with that clerenes of thy presence. ¶ Take away from my thought: al the erthely and inwardlye thynges: and turne theym vnto me and make me thynke theym fowle and bytter and alle greuous and contrarye thynges vnto me..

¶ And they that maye please the: I maye take al so in plea

sure. And all erthely creat thynges to haue in oblyuyon & redresse my herte towardis the into heuen. And late me nat wauer nor erre vpon erthe: but thou only to be my swetnes & consolacōn: my mete and drynke: my loue & all my ioy: so that my wyll be chaūged. inflamed and brenne all vnto the. So that I may be made a spirite & inwardly vnyght vnto the: by grace and brennynge loue. and suffre me nat blessid sauyour to depte from the fastynge and drye with hunger/ and thurst: but do with me mercifully: as often as thou hast done maruelously in thy holy seruaūtes. what marueyle is it vnto me that I am nat all inflamed in the: seynge yᵗ thou art the brennynge fyre alwey illumynynge and lightnynge the vnderstandynge of the creatures.

¶ Of the brennynge loue and great affeccōn that we shuld haue to receyue our sauyour crystiesu. Cap. xvij.

O Lorde god ī souerayne deuocōn brennynge loue/ and all faruent affeccōn of herte. I desyre as many other holy/ & deuout ꝑsones hath desyred to receyue: which hathe ben greatly plesaūt vnto the holynes of their lyfe by greate deuocyon. O my god and eternall loue & my eternall felycite. I bye right great desire wysshe to receyue the as worthely/ and as reuerētly as euer dyd any of thy holy seruaūtes. All be it that I am nat worthy to haue so great felynges of deuocion: yet offre I vnto the thaffeccōns of my herte as verely as though I had all the brēnynge & flamynge desyres that they had. Also I gyue & offre vnto the in souerayne reuerence & veneracōn: all that a goode debouneir herte may conteyne. And will nat nor couete to reserue any thynge to my selfe: but offre and make sacryfice vnto the wyth free/ & ꝑfight will my selfe wyth all my goodys. Lorde god my creature & redemer this day I desire to receyue the with suche affeccion/ reuerēce/ praysynge/ honour/ worthynes/ and loue & suche feyth hope/ & puryte as thy right holy moder & glorious virgyn Mary conceyued the: whanne she answered

mekely & deuoutly vnto thaũgel yᵗ shewed vnto hyr the holy mystery of the incarnacõn of the: the son of god. ¶ Se here the hande mayde of god/ so be it done as thou hast sayde. And the right excellent precursor saynt Johñ Baptyste that wyth great Joy sprange in thy presence by inspyracyon of yᵉ holy goost thanne beynge wythin the wombe of his moder. And afterwarde beholdynge the Jesu walkynge mekely amonge men he greatly mekynge hym selfe to the same wyth a deuoute mynde saide. The frende of the spouse standethe & harkeneth & wyth comfort Joyes for to here the voyce of the spouse. And so J wysshe to be inflamed with great & holy desyre/ & with all my herte present me vnto the: & for that J gyue & offre vnto the for me/ & for all them that be recõmended vnto my prayers: all the Jubilacõns of deuoute hertis with brennynge affeccions: that excessyue thoughtes: the hye and spũall illumynacõns/ & the heuenly vysions with all the vertues & praisynges as well celebrate as to be celebrate of all yᵉ creatures of heuen & erthe: to thende that thou lorde be worthely praysed & ꝑpetually glorifyed of all creatures: besechinge the lorde to receyue my prayers & desyres of thy infynyte benedicions & praylinges withoute ende: which right wisly be due vnto the after the great habũdaunce & multytude of thy inestymable magnificence. And so my desyre is to yelde vnto the at all houres & all mõmẽtis of tyme/ & so J desire & beseche all the heuenly spirites with all feythfull cristen creatures for to yelde vnto the praylinges. with effectuous prayers: all the vnyuersall people praysle the. All generacyons & kyndes magnyfye thy holy and swete name in great Joy/ & brennynge deuocyon. & that they that celebratys that right hye and holy sacrament/ & receyueth it in playne feythe/ and great reuerence & deuocion: may merite towardes the/ and fynde grace & mercy. And for me wretched synner J mekely beseche the whan J shall haue a tast of that swete vnion & deuocõn so moche wysshed & desired: that J may be fulfilled & fed so meruelously at that heuenly & holy table: that at my

deptynge from thens: thou gode lorde wyll haue me poore synner in thy petyous remembraunce.

¶ That a man shulde nat be to curyous a inquisitor of that holy sacramēt: but a meke folower of Cryst iesu in submyttynge his reason & feìynge to the holy feyth. Ca. xviij.

IT behoues the to kepe the from to curyous inquysicyon of the right pfounde sacrament if thou wylt nat be confoūded in thy proper vice/and drowned in the deppeth of opynyons. For he that wyll inquyre of the hye magestye of god: he shall anone be oppressed & thrust downe from yᵉ glory of the same. God may open more than man may understande. The deuoute & meke inquisicyon of trouth is alwey redy to be doctryned and taught. And if thou study to goo by the holy/true/and entyer sentēces of holy faders: it is nat reprouable: but well to be praysed. And that symplenesse is well to be praysed: that leueth the wayes of dyfficultyes/ & questyons/ and goeth by the playne/ and ferme pathe of the cōmaundementes of god. Many hath lost their deuocyon: in sechynge so besily the hye inspekable thynges. ¶ It is ynoughe to demaunde of the fast feyth. pure/ and clene lyfe and nat the hye and subtyll profounde mysteries of god. for if thou may nat comprehende and understande that: that is within the: howe mayst thou thanne understande thynges that be aboue the. Submytte the than mekely vnto god/ & all thy vnderstandynge to the feyth of holy churche/ and yᵉ light of true scyence shall be gyuen vnto the as shall be to yᵉ mooste necessary and profytable. Some be greatly tempted wyth the feyth of that holy sacrament: but that is nat to be reputed vnto theym: but rather vnto that cursed ennemye the fende. And for that lette nat thy good wyll/ nor dyspute nat in thy thoughtes: nor answere nat to the doubtes that the ennemye of hell bryngeth before the/ but fermly trust in the wordes of god. and byleue in sayntes/ and holy prophetes: and than shall that cursed ennemye sone fle from the It is often profytable: that the seruauntes of god suffre & su-

steyne suche assaultes. For the enuemye tẽpteth nat the myscreauntes/ & vnfeythfull people: nor also the great synners that he suerly holdeth & possedeth: but he tempteth/trauayleth/ and tormenteth in dyuers maners the goode faythful and crysten creatures. And therfore kepe the alweyes with meke true feyth. & doubte the nought: but come vnto thys holy sacramẽt wyth lowly reuerẽce. And that thou mayst nat vnderstãde: cõmytte it vnto almyghty god/for he shall nat disceyue the. But he shall be disceyued: that to moche trusteth in hym selfe. God walked wyth the symple people and shewed hym selfe openly vnto the meke. He gaue vnderstandynge vnto them that were pore in spyryte. And he hydde hys grace and secretes from theym that were proude/ hygh/and curyous. For the humayne reason may lightly arre and be disceyued: but the true feyth may neuer disceyue nor fayle. All reason and naturall inquysicyon ought to folowe Feythe: wythoute farther Reasonynge. ¶ Faste feyth/ and true loue surmounteth all curyous inquisicyon: pryncipally in thys mater. And marueloussly openeth to vnderstandynge in secrete maner: of this holy and right excellent sacrament. ¶ O eternall god and wythoute mesure of myght and bounte: whiche hast made the infynyte greate/ and wonderfull thynges in the heuen/ & erthe whiche none is sufficyent to enquyre/ vnderstande/ or fynde the secretes of thy so maruelous werkes. & therfore they be called inestimable: for mannys reason nouther may nor can comprehẽde thy werkys. To whome gode lorde almyghty: be gyuen laude & praysynge wythouten ende. Amen.

¶ Thus
endeth the
forth boke
folowinge
Jesu cryst
and the contempnynge of the worlde.

¶ This boke Inprinted at lõdon by Richard Pynson dwellynge in Fletestrete at the signe of the George.

Deo gratias.